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## Religious.

No. 24 ..... Vol. XXIII.

For the Boston Recorder. PRESBY. TERIAN CONTEST.

Without presuming to decide which of the ral Assembly, or which is most Or-New England rejoices that liberty of it has in some measure been released by ats in that church, from human preeen the same if the accusing party had be accused; that is, it has no respect to ative orthodoxy or constitutional rights, to the great cause of spiritual liberty, we believe will be promoted by the contest. On this account, (and not ality, which may or may not exist in with the New School party) that New England will sympathize ith the latter. If the other doctrinal anner, declared against spiritual ju-and oppression, we believe that the of New England with them would a as strong, to say the least, as it is

it will result in destroying what we the dangerous tendencies of high organization amongst our Presbyterian

We believe that such a body as the General bly, clothed with such spiritual powers, exist in the present age of the world at danger to the cause of religious liber-To attempt a perfect restriction of men's

at the present day, within the limits test act, must be unsuccessful. But erience teaches that temptations to the of spiritual power are, with some, irible, and nothing can prevent the constant ssion of prosecutions for alleged heresy, he repetition of scenes which have pained ndom, but the suppression of the

iritual court of appeal.
thall not be understood as expressing trinal sympathy with our New School of though we may feel it, when we say on, though we may feel it, when we say it rejoice that they have, as they think, if from what they deem religious oppresent of their opinions. Permay be needless to say, that as our joy is only from regard to that religious on and liberty which their present positions to favor, it is not, and cannot be till we know that their eyes are open. till we know that their eyes are open evils of the Presbyterial hierarchy, is they may think, in the present unity fection that prevail among them, that secure against the evils which they ly suffered. We do not believe it. ruption in their church has ended in p another mountain. It is now in on it may smile with vineyards and

g shows and ice will be loosened again lood for fresh destruction, therefore, as descendants of those who in the dominations of a hierarchy, and the principles of religious inder township, and with her he had for some time y become more and more precious, in ur experience and that of others, would ed evils in the system. Whether a trien-Assembly, and the restriction of judicial ness to Synods would be an essential iment, or remove certain fundamental ce are disposed to doubt. We believe root of all the trouble in that church, the connection of the churches with

and instruction. New England had been subject to Prescontroversy, for instance, would prob-we rent us as under. But the principle of undency amongst ministers and churches is this and similar controversies to proand instruction from them; and opinions much on either side, quite as correctly exidedly as they could be with the help elesiastical law. Local congregational is are of comparatively limited influther arise, are inflamed, and die, and evond their immediate vicinity are true. d their immediate vicinity are trouthem. But a dissension in a small rian church may shake the nation dangerous to expose the clergy to the ation of using ecclesiastical power. They e to ambition and pride like other men. ssion shuts them out from the in-these passions in wealth, and civil is, so that spiritual authority and e only means which remains of grati-The only effectual safeguard against eve, is the principle of religious inde-amongst churches and ministers, temptations to ambition and pride but their bad influence is limited. ave lately heard distinguished Presby ergymen say, that the

ymen say, that the moderatorship ral Assembly was an object of in-ion. One of the proofs that "bishthe New Testament does not mean the og officer of a 'diocese' is, that the says, "If a man desire the office of ireth a good thing;" which, acg to the Episcopal interpretation, would encourage the clergy to seek promotion. o not believe that any such office in the hurch is for the spiritual good of The scene between the Saviour two sons of Zebedee, and "the ten,"

full of instruction on this point.

The congregational form of church governrequires intelligence and real piety, just publicanism depends for success upon the igence and virtue of the people. It is a son that the native Christians generally are associates, and hearing them read Universalist qualified to administer the congregational discourses. On the inquiry being made wheth-

and the perfection of liberty, both in individuals and in communities.

We cannot regard our brethren of the New School Assembly as free from the danger of spiritual domination, till they perceive that the seeds of it are not in the General Assembly, but in the relation of churches to Presbyteries, and, till they make every church independent of other ecclesiastical bodies, except in its voluntary regard to unity of faith and the power of public Christian sentiment. A sudden and violent disruption of Presbyterial ties, we know, would be injurious. We would not urge it. The beautiful way in which divinewisdom permitted Christianity to supplant the old dispensation, the way in which the morning steals in upon the moonlight, must be the model of procedure. But something can be done by legislating, as soon as the question now at law is decided. We hope and believe that, if the New School party is declared to be the General Assembly, they will make use of their advantage and of their present strong aversion on and oppression, we believe that the thy of New England with them would been as strong, to say the least, as it is is is inhothers.

leading view, therefore, which we are do to take of the Presbyterian contest, it is a struggle, not so much between the truth and error, as between hierarchy intitial republicanism, between religious and ecclesiastical domination. We this contest with more than common, to find the reason that we hope and extra this contest with more than common, the twill result in destroying what we get the dangerous tendencies of high

THE HOFEFUL CONVERSION OF A VERY

pressing the hope that, instead of laboring to repair their church from the shocks with which in the progress of liberal sentiments and

of human freedom it must continually meet,

they will adapt its organization in a greater

measure to the genius of our republican insti-

AGED MAN. Mr. John Mitchell, born in one of the New England States, came to this country about thirty years ago. He is now nearly ninety years of age. His parents, as I learn from years of age. His parents, as I learn from himself and others, were pious persons, and he was early instructed in that system of truth which is held by evangelical churches. From his childhood to the present time, his life has been strictly moral, although he is now sensible that he has lived "without God, and" a scriptural "hope in the world." About fifty years ago he happened to hear a celebrated Universalist preacher, and with "the fair speeches." of this man he became much captispeeches" of this man be became much acaptavated. Although his conscience still said that it should be "ill with the wicked," yet he now tried to be a Universalist. He then lived in Nova Scotia. When he came to this place, which was several years ago, there were, in the neighborhood in which he resided, two or three necessary who were truing to believe this three persons who were trying to believe this new doctrine, and he was soon brought almost entirely under their influence. He read (or heard) Universalist books with avidity, and for years advocated, to some extent, Univer-salist sentiments. When closely questioned, d nope. But it is itself a volcano. New ts of debate, wrath, dissension, will rise. The present troubles, indeed, may e as waters that pass away. But accung snows and ice will be loosened again lood for fresh destruction. and had been almost a stranger to any attern at secret prayer. His children had been los settled in different parts of the country. On township, and with her he had for some time resided. Such was Mr. M. when I first became ac-

to see the General Assembly peacefully ed, and no extensive organized form of all jurisdiction appointed in its stead, stations to which it continually subjects men to bow themselves;" although his memotations to which it continually subjects be community, the great expense which itses, the abstruction of so many pastors on the abstruction of so many pastors are acknowledged in the change which awaited him, wils in the system. Whether a triensophistry nor by age. Its workings seemed to be becoming more vigorous and desperate as the outward man decayed. I was accustomed frequently to visit at the house of his son-in-law, and I always found Mr. M.'s views to be essentially these: "God appointed Christ to be the Saviour of the world. God never made of two instances of spiritual control we have no confi-itual there will be peace within these rear congregational principle is adopted, That every local church is competent to gry; and this was the case whenever his son government, disorand instruction. the concerns of his soul. However mildly any and instruction.

ew England had been subject to Presma government of late years, the New willing to hear any thing that opposed his views. "I am older," he would intimate, we will be a mongst ministers and churches this and similar controversies to produce on either side, quite as correctly exidedly as they could be with the help lesiastical law. Local congregational thew, especially the last verse, and stated, at considerable length, the reasons for believing in a future, endless punishment. At the close of the meeting I endeavored to press the sub-

ject upon his conscience, urging him affection-ately to "prepare to meet God." He remain-ed silent, but his feelings were unchanged. In my subsequent visits he seemed still inin my subsequent visits he seemed still in-clined to cavil, and at length he became so much offended at me, that it seemed proper to dismiss the subject. The case was apparently among the most hopeless I had ever witnessed. His mind was so enfeebled that it was next to impossible to engage with him in an argument, and his enmity to the truth appeared deep and fixed. His son and daughter, who had prayed for, and wept over him, had begun almost to

despair. Distressing as the thought was, it appeared to them that there was no "remedy."
God's ways are above ours. Mr. M.'s mind, during all this time, was not at ease. The during all this time, was not at ease. The Spirit had not ceased to strive. Very frequent-ly, after our conversations with him, he would, as he has since informed us, lie awake all night and meditate upon what had been said. Sometimes, perhaps generally, he would rise in the morning half satisfied that Universalism was, after all, true, and that his soul was safe; some times, however, conscience was too much aroused to be quieted by such opiates as these. His fears gradually prevailed over his theory. A few weeks ago it became manifest that he was more candid and serious than he had been before. He seemed to view death as near, and eternity as a thing not to be trifled with. A circumstance should here be mentioned as showing that those arguments have the most force with impenitent men, that are addressed to their consciences. Mr. M. had spoken of fact that the mission churches amongst the pleasure he had received in meeting, on a then are virtually Presbyterial, for the certain Sabbath, with one or two of his former

form of government. In new and mixed settlements there can be no question that a Presbyterial form of church government may be indispensable for a similar reason. Self-government is the highest state of advancement and the perfection of liberty, both in individuals and in communities.

We cannot regard our brethren of the New School Assembly as free from the danger of spiritual domination, till they perceive that the seeds of it are not in the General Assembly, but in the relation of churches to Presbyteries, and, till they make every church independent of other ecclesiastical bodies, except in its voluntary regard to unity of faith and the power of public Christian sentiment. A sudden and violent disruption of Presbyterial ties, we know, would be injurious. We would not urge it. The beautiful way in which divine to all the seeds in upon the monolight, must be the model of procedure. But something can be done by legislating, as soon as the question now at law is decided. We hope and believe that, so the procedure in the results of the control of the contr self, with sincere penitence, at the feet of Jesus. His convictions of the ill desert of sin, were not, nor have they since been, quite so clear as could have been desired; but they are clear as could have been desired; but they are perhaps as much so as could have been expected, considering the state of his mental faculties. He seems like another person. His irascibility has given place to the meekness and gentleness of the little child. He appears truly humble. Although, from the force of association, his former theory will sometimes darken his mind, yet he appears prevailingly to "rely on Christ alone for salvation, as he is offered in the Gospel."

After reflecting on the subject for several

After reflecting on the subject for several days, he at length thought that, though he felt unworthy, it was his privilege to unite with the people of God in commemorating the dy-ing love of the Redeemer. On Sabbath, De-cember 31, he came forward for the first, and probably the only time, to the Lord's table, and was solemnly received into the Presbyterian church in this place, by adopting the articles of faith and covenant. A more affecting scene I scarcely ever witnessed. Beside him sat his son and daughter, weeping for joy, and a little grand daughter twelve years old, who had been received into the church some months before. As the communicants looked at Mr. M. with tearful eyes, the language of their countenances seemed to be, "Is it possible! Is this he who was so long a caviller, and injurious!" The night before the communion, one of the

elders of the church, himself an aged man, called to see Mr. M. He was so affected at the change in Mr. M.'s conversation, and in deed in his whole manner, that he could at first scarcely speak with him. Mr. M. had been counting the days, and enjoying the morrow, as it were, in anticipation: he broke out in the words of Simeon, "Lord, now lettest thou thy

servant depart in peace, for mine eyes have seen thy salvation." It is proper to add, that Mr. M. wishes, till It is proper to add, that Mr. M. wisnes, the his dying breath, to warn his neighbors and acquaintances against Universalism. He has desired me to make, before the congregation, the following statements: 1. That he could have been statements: never bring himself fully to believe in the docnever bring himself fully to believe in the doctrine of Universal salvation, and that the attempt to receive the system at all, has been injurious to him in the highest degree. 2. That he does now renounce, and has for weeks renounced the system, in all its parts. 3. That he entreats others to beware of a system which he firmly believes is opposed to the truth, and ruinous to the souls of men. A. O. Hubbard. Melbourne, L. C., Jan. 17, 1838.

Melbourne, L. C., Jan. 17, 1838.

P. S. I have been absent from this place a few weeks, and have repeatedly conversed with the subject of the foregoing narrative since my return. His views of sin, and of the doctrine of justification by faith, have become more and more clear and scriptural. I know not that I have ever seen an individual who gave more satisfactory evidence of a change of is apprehensions of truth, the habitual state of his feelings, or his meek and edifying deportment. He is truly a monument of divine grace—spared to us, as it seems, for a little while, to confirm the faith of God's people, and to warn others of the ruinous tende

A. O. H. [Pastor's Journal. For the Boston Recorder RELIGION IN THE VARIOUS RELATIONS OF

LIFE. NO. VI. If what Howe says be true of the family constitution, then all the vital interests of the empire and the church are involved in these relations. "Is a family formed with a view to gin to meet with the singers for the special purpose of edification. The words of a psalm the present world only? or is it formed for this world chiefly? Certainly not. By God him-self it has been formed for a particular end; and what is that end if it be not a religious one? If the most important relation in the family, the conjugal relation, was appointed by God for such an end, then certainly the family must be in the design of its constitution set up for that end. He did not design the original constitution of the fundamental rela-tion, only that there might be a continued lescent of human nature; but that religion

night be transmitted from age to age." Here a very grave question will rise in many minds, a question deserving a serious, an ex-plicit answer. If the *primary* end of the famiy constitution be a religious one, then is it right for the conjugal relation to be formed between parties where one is, and the other is not a professing Christian. I have no hesitanot a professing Christian. I have no hesita-tion in saying such connections are no where proscribed in the Bible, either explicitly or by implication. I am aware that in this matter I differ in opinion from many for whom I have the greatest respect. But without going into the subject at all, I may be allowed to say, that I have been a somewhat attentive reader of the Bible, and an observer of familes, for nearly thirty years, and have been brought by long thirty years, and have been brought by long ng and observation to the above co

While poligamy is strictly forbidden, con stancy, unsulfied constancy is an imperious duty of this relation on the part of the hus-band. The principles of religion require this, and the exercise of those principles will secure it. A departure here is a crime that God abrs, and a crime that ought to exclude the offender from society, be his standing what it may. I have said on the part of the husband, meaning to be understood as saying that the

ne obligations rest on the wife As the foundation of all the duties or the right performance of them, belonging to the character and relations of the husband, strong affection is the principal thing. "Husbands love your wives." "He that loveth his wife boreth himself." Without this, the oneness spoken of in the gospel does not, it cannot exist. Love is the root from which, in their due

humble employment, if other cannot be found, to provide for her who has become a part of himself. He who neglects this duty, be his

to provide for her who has become a part of himself. He who neglects this duty, be his professions what they may, has denied the faith, and is worse than an infidel.

Duties of a more elevated and lasting character grow out of this relation. The husband has not only two bodies for which to care, but two minds, two undying souls. The ultimate end of this tender relation should be, a meeting in that world where they neither marry nor are given in marriage. Every husband is bound to pray with and for his wife. If he be unprepared for this duty, he is bound to be prepared. Duty, in all cases depends on the relations we sustain, and not on the state of the heart. It is the duty of the husband, he his own sentiments what they may, to afford to his wife every possible means of salvation, and growth in grace. These facilities embrace religious books, Christian society, and the ordinances of Godly hours. his wife every possible means of such that it is growth in grace. These facilities embrace religious books, Christian society, and the ordinances of God's house. If the husband attempts kindly or harshly to induce his wife to tempts kindly or harshly to induce his wife to violate her covenant vows, or break the law of God in any way, he infringes the obligations of his relation. The influence of a husband is well nigh omnipotent. He must be exceedingly careful; for though God has given him a companion, and made every thing her duty that will promote his happiness, yet God has not released the wife from moral obligation, or made it right for her to do wrong betion, or made it right for her to do wrong be-cause desired by her husband. However much disposed the husband may be to cast behind him the fear of God, profane the Sabbath, and him the fear of God, profane the Sabbath, and indulge in every excess of pleasure, he has no right to desire, ask or urge his wife to do the same; for by so doing he violates his duty as a husband, claims that jurisdiction which God did not give him in the marriage covenant, interrupts the happiness of the tenderest relation of human life, and endangers the salvation of a soul, for which he is bound to care as for his own. Do you find a wife whose midnight pillow is solitary, and whose heart is sinking from low is solitury, and whose heart is sinking from neglect, it is because the husband has not fol-lowed the rules which the Bible has given for the constitution of the family. All this unpublished crime and these untold sighs are noticed by God. X. Y.

## Music.

From the New York Observer, by Request. CLAIMS OF CHURCH MUSIC, -- NO. P

Whose duty is it to sing the praises of God?

In the last article I endeavored to show that he difficulties in the way of musical reform can be obviated by establishing for the cultiva tion of church music, a system of management which shall correspond, as in the case of pul-pit oratory, with the vital claims and princi-ples of religion. But this topic requires fur-

Let us then suppose a strong case, and on which has never yet occurred. A church sud denly awakes to the importance of devotiona music, and its members design to become ac-tive in the work of cultivation. Funds are raised to employ an instructor of the highest professional talent; and Monsieur A. or Sig-nior B, from the theatre or opera is the man. Allow him if you please (what is not always found in such cases) conciliatory manners, and pure morals, while he is destitute of any special regard for true religion. The school has

opened; how does he proceed?

1. He adopts the very convenient maxim that no voices are worthy of being cultivated but those which are already developed, and which appear to be of a higher order. Out of the thousand members of the congregation, some twenty or thirty are selected, who happily are professors of religion; the rest are dis missed, as having at present no further con-cern in the undertaking.

2. He adopts the maxim, too prevalent

among men of the secular school, that " psalm singing injures the voice." Secular songs, therefore, are adopted, for a time at least, as the best means of disciplining the voice and improving the taste of his pupils. taste of his pupils

5. The better to form the taste of his pupils, he continually points out the supposed defects or redundances that exhibit themselves in the style of the best schools or choirs in the vicini ty. All strong expressions savor of vehemence; all distinctness of enunciation is but rudeness of manner. Music is one thing and speech is another. Others if they choose may talk and imagine themselves to be really singing. But this is not to sing after the most approved

- uttered or not, must now claim the solemn attention of the performers. The little band of vocalists desire to feel the full import of the words, that their performances may be truly impressive; but their teacher aims only at a decent formality:

"Pious orgies, pious airs, Decent worship, decent prayers."

They desire to feel religiously the full import of what they sing, and would be ashamed of lukewarmness in such a service. HE desires not to feel religiously, and would secretly scorn to be suspected of any such thing. Their emotions would incline to kindle and inter-change with the varied current of thought suggested by the text before them; his emotione would have constant reference to the abstract features of the tune, except here and there in descriptive passages, where something stage effect might seem to be indicated. stage effect might seem to be indicated. At length then, the parties are quite at issue. The highest expression of sentiment, therefore, must now be virtually abandoned, or the teacher must be discharged. Yet as the latter has been faithful in his vay, and his pupils are making fine progress, it seems a pity to dismiss him. His school continues, and most of his habits and maxing, and associations of thought habits and maxims, and associations of thought

and feeling ultimately prevail.

5. Another period of instruction has elapsed, and the teacher and his pupils are assembled to give a sacred concert. Nothing now is too difficult for their execution. The music is enchanting. It has lifted up the souls (i. e. imaginations) of the amateurs to the third heavens. All that is lofty or imposing, sublime or heautiful in description, is skillfully illustrated by the performers. They act their part well, and the audience are deeply interested. Some are even in raptures. "What music!" "What fine music!" every one exclaims. What wonfine music!" every one exclaims. What wonderful skill; what an excellent teacher; what
fine pupils!" And professionally speaking this
is correct. We have an exhibition of masterly skill and exquisite taste, if not of refined
sensibility. One thing is wanting: and that
the teacher has never intended to supply.
Other matters have occupied the exclusive attention of his pupils; and now while themes of
the most momentous import are falling from spoken of in the gospel does not, it cannot exist. Love is the root from which, in their due tention of his pupils; and now while themes of vinely constituted relation spring. It is not only a fruit of genuine affection, but religious duty imposes upon the husband the obligation of providing for his wife. Not if he can do it in a particular way, but he is bound, secredly bound, to use his utmost strength in the most

and imposing manner. But the singers are not worshippers. Real worship is not now the precise object in hand: nor in fact had it ever here so during the whole seried. een so, during the whole period of their in-truction. Even while at church on the Sab-

The concert has ended. The musicians receive due praise; but where is the glory of the great Master of Assemblies? And now—is this the style of the worship which is henceforward to be offered in his house? Or, on the contrato be offered in his house? Or, on the contra-ry, are we to presume, that singers thus trained and thus commended for their proficiency, will all at once assume new habits in favor of strict devotional influence? This thing cannot be without the intervention of a miracle. Habits formed with such a system and care, and suc cess, will continue in a great measure to pre-vail. The devout minstrels may be as solema, perhaps as the deluded devotees of an idol's permaps as the definited devotees of an into a temple, but their thoughts in spite of every ef-fort to the contrary, will continue to wander from the subject matter of song, and their af-fections to be either languid or irrelevant. To them at least, the exercise of singing, will not be remarkable for its spirituality; and to the congregation at large, it will savor more of tasteful gratification than of religious improve

l have supposed such a case as the above, that I might avoid all seeming personalities, shall not be suspected of undervaluing profes shall not be suspected sional talent as such, or of entering my protest methods nerthermances. Nevertheless against public performances. Nevertheless the results I have here depicted are painful, living realities, amid the thousand churches of the land—results quite palpable to common ob-servation. May I not venture to say that even amid the instances of higher cultivation they are almost universal? Facts and incidents are not wanting in proof of this point. I might al-lude to the habits and current maxims of professed Christians—to the personal experience of thousands of the devout who fail to be truly edified, either as hearers or performers, though ignorant of the real cause. But I forbear. will readily be admitted that the results are no in accordance with the ends of the of sacred praise; and that their existence is to be attributed, in some measure, to the undue prevalence of secular maxims and principles in our schools of sacred music.

And suppose that a majority of the little band

of pupils above mentioned, had not been Christian professors; or that instead of the whole church coming up to their assistance and pat-ronage, a very limited number only, had cooperated with them, while the rest in due time were to be taken by surprise by the sudden in-troduction of a new style. Or suppose that a whole church with its pastor and session had uniformly for a long period, confided the inter-ests of sacred praise exclusively to the non-professing members of the congregation, as a mere matter of decent formality belonging of right to them alone; and that some forty or fif-ty of the youth, for the mere purpose of social enjoyment had banded together, employed their own teacher, and from first to last, assumed the entire direction of every thing in relation to the interests of church music! Who does not see in every such case, that abuses of the institution would continue to abound and prevail. Even were the chosen teacher a devoted Christian, he could effect very little in the way of reform. He would be but a spark of fire mid the snows of winter.

These, I am sorry to say, are not merely sup-

positious cases, nor cases of rare occurrence nor are they by any means the most adverse that could be named. Very far from it. I could speak of long and bitter animosities and contentions among the members of a choir; of teachers not only ignorant and vulgar, but de-prayed in morals and principles; of whole churches deprecating the existence of a singing school as "an unruly evil, full of deadly son."—Yes, and of beloved ministers, too, had been warned in the very schools of prophets always to "let the singing alone, if they would keep out of trouble;" and who to the end of their lives scrupulously adhering to this rule of policy, were always in trouble. How evident is it, then, that little can be done in the way of reform without extensive

mutual co-operation! The churches must once more take the interests of sacred praise into their own hands, as in days of old, calling upon all the members of a congregation indiscriminately to co-operate with them, according to their various talents and opportunities. Then this interest will stand upon the right basis, as in the case of Sabbath Schools, Missionary, Bible, Tract and Temperance Societies. The Bible, Tract and Temperance Societies. The cause, by the blessing of God, will then be seen to prosper. Better teachers will arise. Better maxims, principles, habits and associations will begin to prevail. Then there will be as in the days of old, union of heart and voice. Cultivation will advance on right principles, as ascertained by experience; and the churches will begin to be edified, in a manner hitherto un-known in modern times. And is it a small thing that the office of praise

And is it a small thing that the office of praise is now so extensively neglected, abused and descerated? Ah, no: God is greatly dishonored in the assemblies of his people; and his eyes behold it with displeasure. It is a far different service which he requires at our bands, when we tread his courts. The churches must and will awake to the claims of this subject. Even now, we may descry the dawnings of a better spirit which shall usher in a brighter day.

H.

# Boston Anniversaries.

PRISON DISCIPLINE SOCIETY. ract of the Thirteenth Annual Report, presented May 29, 838. Prepared for the Boston Recorder. Continued.

In the New Jersey Penitentiary, which has In the New Jersey Pentientary, which has been in operation about one year, on the Pennsylvania plan, crime appears to have increased; number of prisoners in 1837, 141; in 1836, 113; in 1838, 109; in 1829, 90; in 1828, 87; in 1827, 67; commitments in 1837, 63; almost as many as the whole number in Prison in 1827. Recommitments in 1837, not stated in the Report. Deaths in 14 months only one, and that occur red before the convicts were removed from the old Prison. Escapes none; females, five; colored persons, 49; more than one third of the whole. Earnings above expenses, \$174,41. The Inspectors ask the Legislature for \$4000, to finish and furnish the buildings. The moral and religious instruction is given in the solitary cell. There is no chapel or Hospital, and no Resident Chaplain. Reliance is placed on the Resident Chaplain. Reliance is placed on the Clergy of the vicinity for voluntary and gratuitous services; the preaching is within hearing of all the prisoners in one range of cells, without their seeing the preacher or his seeing them. If they choose to come forward in their cells and listen attentively at the doors, they

plan of solitary confinement, day and night, the number of prisoners in 1837, was 387; in 1836, 385; average number for nine years, 167. Commitments in 1837, 161; average number of commitments in, eight years, 104. Although this statement shows that the system has not had all the effect in checking crime which its early friends anticipated, it does not show that crime has increased as might be inferred from it, because the Prison was many years in building, and received prisoners as the blocks of cells were made ready for them. Recommitments in 1837, 19; in 1856, six; in 1835, 13; in 1834, 3; Total 41, out of 420, the whole number ments in 1837, 19; in 1856, six; in 1853, 13; in 1834, 3; Total 41, out of 420, the whole number discharged and pardoned, or of all discharged, 1 in 10 1-4 recommitted; at Auburn, of all discharged, 1 in 12 1-2 recommitted, for a period of 20 years. This does show that the recommitments are less favorable as an indication of the reformatory character of the system than Auburn.

Deaths in the new Penitentiary in Philadel-Deaths in the new Penitentiary in Philadelphia, in 1837, 17; out of an average of 586 prisoners, or more than 1 in 23; deaths for the whole period of time, 1 in 29. The average mortality of eight Prisons, on the Auburn plan as presented in our last Report, was 1 to 51; showing that the system, in comparison with the Auburn, is unhealthy.

Effects of the system on the mind. The Physician, in his last Report, speaks of "14 cases of dementia, reported in the medical table as being referrable to" a vice practised by the prisoners. And the Inspectors say, "cases of

risoners. And the Inspectors say, "cases of ementia, the effect of vicious conduct, occur every year;" and they all say these cases of dementia are easily cured?? and have no con-

dementia are easily cured?? and have no con-nexion with the system as a cause??? Escapes from the new Penitentiary in Phila-delphia in 1837, none; number of females 19; of whom 14 are colored; number of colored persons, 158, out of 387; more than 1-3 of the whole.

Expenses above earnings, besides the salary of the officers, which are always paid from the State treasury, \$10,272,72. The Inspectors ask a loan of \$10,000 for current expenses; an appropriation of \$10,000 for deficiency of ap-propriation for building operations; and a com-mittee of the Legisluture suggest, that an ap-propriation may be useful of \$10,000 to alter the cells first erected.

moral and religious instruction; there is none furnished by the State. There is no place for it, except the solitary cell; there is no Chapel, and consequently no assembling for public worship; no Sabbath School; no morn-ing and evening prayers. The convicts who can read are fornished with the Bible, and sometimes ministers preach to them, and others speak to them in the corridors on the Sabbath, without seeing or being seen. There are seven corridors or ranges of cells, and as many as are in one range can hear, at the same time. Each cell is furnished with a Bible.

In the Penitentiary in Baltimore, the number of prisoners in 1837, was 387; which differs only two from the average number for five years. Commitments in 1837, 128; which is only two homes are supported by the support of the support of the support of the Directors and Warden; an important omission. Recommitments on the support of the Directors and Warden; an important omission. Recommitments on the 25th of May 1937, of 398; the whole number then in Prison,

19 for a 2nd time, 368 for a 1st time

Not very favorable in regard to the reforma-tory character of the Prison. Deaths in 1837, 13 out of 381, or 1 to 30; which is a little less favorable than the average bill of mortality for 5 years, which is 1 to 34; not good. Escapes none for three years: very good. Females committed in 1837, 22; the same as the average for several years. Insune not mentioned. Colored persons committed in 1837, 73; whites, 55; the colored persons committed annually for several years, have considerably exceeded the whites. Earnings above expenses, \$6,670,93. Improvements in buildings, the finishing of an extraordinarily fine set of worksheps on the extraordinarily fine set of worksheps on the radiating plan, at an expense of \$49,340,97. Moral and religious instruction, by preaching on the Sabbath, supplied by the voluntary services, principally of the clergy of the Methodist Episcopal Church; by a Sabbath School; a Bible in every cell; no Resident Chaplain; no morning and evening prayers; no extra suit of clothes for the Sabbath.

There is a custom of shaving half the head of server prisoners and of keaving it shaved.

of every prisoner, and of keeping it shaved close during the whole time of his imprison-ment, which we regard as barbarous. The only object is security against escape; but un-der the improved construction and discipline, it is unnecessary for this purpose. The Prison der the improved construction and discipline, it is unnecessary for this purpose. The Prison is no more secure than many others, where half the head is not shaved.

half the head is not shaved.

In the new Penitentiary in Washington city, the number of prisoners in 1837, 76; which is a larger number than usual. The Records show a gradual increase. Commitments in 1837, 30; which is, also, a larger number than usual. Recommitments, 5; a smaller number than in each of the preceding years. Deaths none. There has been but one since April, 1831, showing a healthfulness surpassed by that of no similar Institution. Females, nine, which is the largest number ever reported. Insane and Idiotic, none. Colored persons, 47; white, 27; almost 2 to 1. Expenses above earnings, \$9,810,60. Moral and religious instruction, by a Resident Chaplain; by public worship on the Sabbath, and by a Sabbath School. Chaplain and Warden much encour-

aged in this department.
In the new Penitentiary in Tennessee, number of prisoners in 1837, 122; in 1835, 92. Commitments in two years, 101; Recommitments in two years, 4; a very favorable result. ments in two years, 4; a very favorable result.

Deaths in two years, 15; an unusual bill of mortality, and the Physician represents that the cells have not yet been ventilated according to his recommendation, which ought to be done from regard to health. Number of females; we find no account of any, from which we infer that there are none. It should be stated, Insane, none mentioned. Use of tobacco, by Legislative Act, was authorized Jan. 27, 1838. The Physician of the Penitentiary in Washington city remarks, in his last Report, one fact is too interesting to be passed unno-"one fact is too interesting to be passed unno-ticed. It is this: some of the prisoners were addicted to the inordinate use of tobacco, and ardent spirits. This practice was immediately interrupted upon their entrance, without any even temporary indisposition following its sud-den and entire withdrawal."

Number of colored persons only 2 out of 101, committed in the last two years. Earnings above expenses, in the last ten years, \$14,430.

41. And in the preceding years, \$9,214,49, making a total gain of \$23,644, 90. A very favorable result in proportion to the number of prisoners; none more so in any other Prison. Moral and religious instruction, nothing on the subject. The general character of the Institution, meets the highest approbation of the State authorities.

In the Penitentiary in Kentucky, prisoners in 1937, 114; in 1936, 107. Commitments in 1937, 51. Recommitments out of 114 prisoners, 32; a very unfavorable result. Deaths, 2; not an unfavorable bill of mortality. Escapes

Improvements in buildings, have been product for his vided for by an act of the Legislature; and the keeper says, "the system of discipline affords good ground to indulge the hope of the restora-

tion of many."

In the new Pententiary in Ohio, prisoners in 1837, 392; showing an increase on former years. Commitments in 1837, 145; in 1835, 150. Recommitments in 1837, not stated. Deaths in 1837, 9 out of 353; showing a bill of mortality a little less favorable than we should mortality a little less favorable than we should expect from the new and admirable Institution. Escapes, one; Females, four, of whom three are colored; Insane not mentioned. Colored persons 41 out of 392. Earnings above expenses, \$8,152,51 1-2, besides 12,587 days labor done on the Prison buildings, estimated at \$4,405,45. Moral and religious instruction for yet provided.

not yet provided.

The new Penitentiary in Michigan, has The new Penitentiary in Michigan, has a Report from Commissioners, in favor of its being built on the Auburn Plan, Jan. 22, 1838.

In the Louisiana Penitentiary at Baton Rouge, prisoners in 1837, 192; in 1836, 106. Commitments in 1837, 44. Recommitments two for a 2d time, and one for a 3d. Deaths in 1837, 7. Escapes two. Number of Fennales, Insane and Colored persons not mentioned. Earnings above expenses, in 1837, \$3,242,16. System of solitary confinement day and night. System of solitary confinement day and night, abandoned as being unhealthy, and the Auburn System adopted.

# BOSTON RECORDER.

FRIDAY, JUNE 15, 1838,

HINTS ABOUT THE SUMMER SABBATHS

1. Let the sun occupy himself as he please hours before you look at him. hide his head much during the day, you should be alarmed lest it should rain. Beware therealarmed lest it should rain. fore of exposure by going to church. And should be shine out clearly and powerfully, then it would be very hot, and that might keep you at home. In either case you could have this among other comforts, that there was more space in church for your being absent, and space in church for your being accompany ble for other people, which is a very benevo-

2. If on due attention you cannot find a peg big enough to hang a reasonable reason upon for staying at home, then magnanimously and for conscience sake, and for the beauty of the example and all that, determine to go. Such specimens of heroic virtue sprinkled over the present summer, would be very precious to the lovers of the shadows as well as lights of moral

3. Should you arrive at the sanctuary early, you would have some time to discuss some worldly matter or other, to the edification the standers by. Be sure and talk loudly and parnestly about the church door before you go in, because you will thus edify a larger number, and will show that the hours you slept at ber, and will show that the hours you stept at-ter sunrise, have not enfeebled your faculties. If you should keep on talking after service be-gins, it would show you had obtained a noble elevation above the rules of courtesy.

4. Send your children by all means into the

gallery to find a location for themselves. The will have considerable sea-room there, and will probably do themselves some honor in keepng the upper part of the sanctuary from being a scene of melancholy quietness. Give each of your boys a penknife, so that he may learn whether any of the cedars of Lebanon have been used in the Temple. A luncheon of nuts Ac. would give them some employment, if they had not any in attending to the preacher. If the church officers cannot take care of them, be very sorry, and vote for better men at the next

If you should be uniformly late, you will interest others in your regularity, and you will keep up their interest by reaching your pew, with as much of the firm and heavy tread of a grenadier as possible. Close your pew door with such emphatic vehemence, as shall satisfy every body of your actual arrival.

6. Be sure and take your dog with you. He would feel lonely at home. Besides, if he is a dog of any parts, he will do something towards preventing that silence, which is apt to make some feel melancholy. Shut him out of your pew, that people may see with what dignity he can trot up and down the aisles, and how pa-

thetically he can whine after his master.
7. If you could not piece out your early day slumbers by a nap in the morning service, do not be discouraged. A hearty dinner will ena-

not be discouraged. A hearty dinner will enable you to do it in the afternoon.

S. If you should occupy other parts of the Sabhath in a genteel drive or a genteel walk, or upon a novel or a newspaper, or a visit to your neighbors, or in welcoming them, you would then make your Sabbath a garsient all of one.

These would be no unseemly serious. then make your Sabbath a garment all of one piece. There would be no unseemly seriousness to mar its beauty. You would stand no chance of being hanged as a fanatic.

9. Should you honer all your Sabbaths on earth, according to the above hints, you will be

furnished with ample opportunity to consider the results hereafter.

# BOSTON SABBATH SCHOOL UNION.

The quarterly meeting of the Union, was held at the Old South chapel, on Monday evening last. The meeting was well attended, and deeply interesting. The president stated that the Board had completed their visitation of the schools, since the last meeting, and that they never had greater evidence of the special presence of the Holy Spirit. In every school, there have been one or more conversions since the last report. Interesting statements were also made respecting several schools; and had there been time, similar statements would prob-ably have been made from others. The superintendent of the Mariner's school said, there had been quite a number of hopeful conver-sions, and quite a number had united with the A morning prayer meeting has been established, for teachers and scholars, which was attended with increasing numbers and in-erest, and with evidence of the presence of the Lord. He could see the anxious looks and

falling tear from many an eye.

The superintendent of the school in South
Boston said, there had been more seriousness since the last quarterly meeting than ever be e. There were some hopeful conversions, I others in an anxious state of mind.

The superintendent of Bowdoin street school said, they never had more encouragement to be faithful and persevering than at the present There are many things in the school. which is highly interesting and encouraging. During the five months past, there has been a greater increase of scholars than during the corresponding months in any year since the es-tablishment of the school. Yet, there has been no effort to gather in scholars—the increase has been natural. The average attendance een 216, which is 46 more than the average attendance in the same months, last year. There is much encouragement, also, in a spirual view. Among the scholars are thirty-five rofessors of religion, and six or seven more ill be received by profession on the first of ulv. six of whom July, six of whom are young men. One of them has belonged to the school six years. Since he has been connected with the school, there have been four different superintendents, and the teacher of his class has changed six or seven times. At one time, he had about made up his mind to leave the school; but the faith-ful admonitions of a teacher, to whom he had made known his intentions, induced him to re-

Boston Anniversaries. AMERICAN TRACT SOCIETY.

Abstract of Addresses, delivered at the Annua Meeting.

Rev. RUFUS ANDDRSON, D. D. one of the Secr taries of the American Board of Commissioners for Foreign Missions, on presenting the fourth Resolution,

made the following remarks:-Mr. President,-The birthplace of the press wa the church of God, and the first use to which it was applied was the printing of the Bible. And every year since, it has printed incomparably more copies of the Bible than of any other book. Though per verted and abused, as all God's best gifts pre-emi nently are, its greatest influence on the world has been and is and will ever be through the medium of the Bible and works of a kindred nature. The influence of the writings of Hume and Voltaire, and Paine, and the whole host of Infidels upon Christendom, though great and most disastrous, is as a drop of the bucket compared with the present influence of the Bible and npanions, and as a drop in the ocean compared with what it will be. The press is the natural com-panion of the gospel, and of that Spirit of the Lord where is liberty. It operates untrammeled, it puts forth its greatest power and influence, only where the gospel exists in its purest forms, and where liberty reigns n its greatest freedom and glory. The irreconci enemy of ignorance and despotism of every kind, it has vastly augmented the power of the church of modern times in her spiritual warfare, and, under God, will shorten the night of sin and hasten the glad morning of the millennium.

The comparative power of the religious press upon the world has been greatly increased, of late years, by means of associations formed expressly for the purpose, of which the most prominent and important are Bible and Tract Societies, having for their high and sole aim the dissemination, through the press, of religious truth. The power of the press has thus, by the power of association, been augmented an hundred, and it will be a thousand and a million fold.

The speaker went on to say, that it would interesting to illustrate this subject in relation to Christendom, but he should leave that for Mr. Buird, who was to follow him. The resolution called his attention to another, and larger, and darker portion of the world, viz. the unevangelized-stretching off from Europe southward, and southeastward, and eastward, round the globe, almost to our own Mississippi river.

The resolution states, that Christian missions have nade progress in this portion of the world sufficient to demand a more vigorous use of the press in all the departments of Christian influence appropriate to that powerful agency. Sir, they have. Though yet in their infancy, numerous positions have been occupied About fifty of the six or seven hundred unwritten languages have been reduced to writing. The religious press has been set at work in more than one hundred of the languages spoken in this portion of the world, embracing more than three-fourths of the population. Missionary posts and presses have been e tablished within the sphere of each and all of these languages. Many scores of thousands of heathens en taught to read; and, in far greater num bers, mind, to some extent, has been roused to thought and feeling on religious subjects. Awaking from the sleep of ages-in many cases, no doubt, from a sleep into which it fell when it first broke away from the light of God in the early ages of the world, mind now demands its natural aliment, the truth of God; and that it must soon have, or it will sink back again into the terpor of spiritual death, from which it will not be recovered. Sir, from almost every quarter the call omes to us for Bibles and Tracts, and even for some

What can be more earnest than the entreaties fro the respected missionaries laboring among the millions of the Tamul people? There the cause of missions has made such progress that they talk of producing editions of Tracts of fifty or a hundred thousand copies; and for that single people they will soon need annual appropriations from the Tract Society of fifteen or twenty thousand dollars.

At the Sandwich Islands, too, it is testified by the anited voice of the mission, and I believe it, that, at the present rate of appropriation, the demand for books, and for books which this Society can publish with propriety, can by no means be supplied. They need now, from the Tract Society, five thousand dol lars, and next year, they will need ten thousand.

And how painful to think, when we turn our eve to the benighted shores of Western Africa, that the little printing establishment we had planted there, after printing two or three elementary books, has abso lutely stopped for want of funds!

The speaker then stated, that in November they had received a letter from the Secretary of the Tract Society in New York, asking what amount of approons would probably be needed by the of the American Board from the Tract Society, for a lent king of Prussia is much interested in this work. year or two to come. After duly considering the subject he was answered, that between that time and the next autumn, it was desirable that the appropriations, if possible, should amount to twenty-nine thousand six hundred dollars; and that as nearly as could then be known, not less than fifty-four thousand sixhundred dollars would be desirabe during the year commencing in the autumn of 1838. Subsequent reflections and providential developements had not occasioned any change of opinion. He believed that large amount of funds, if placed at the disposal of the mis sions of the Board, for the preparation, printing and distributing of religious Tracts, according to a schedule submitted to the Society, might be judiciously and usefully employed-greatly to the glory of Goo and the good of men. And doubtless there were other foreign objects calling for at least an equal sum.

In conclusion, the speaker inquired, whether the neeting was not prepared to sustain the resolution. Nay, Sir, said he, I must propose an amendment There is a discrepancy between the spirit of the resolution and that of its preamble. At the anniversary of the last year, and also of the year before,-as have ascertained since the resolution was placed in my hands,-the Society named ten thousand dollars as the sum it would aim to raise for the foreign field. The preamble states, that "the progress of foreign missions among the unevangelized nations, and the present condition of some nominally Christian nations, demand a more vigorous use of the press;" while

the resolution names eight thousand dollars, instead of ten. There is a falling off of two thousand dollars, and a discrepancy between our premises and our conclusion. Though opposed in principle to originating important measures amid the excitement of a popular meeting, or greatly modifying those which have been matured by the proper persons in private, I think the audience will require no less than that we substitute ten thousand dollars for the eight, and hold our old ground, if we do not venture to advance beyond it. And I am the more disposed to this, because, in the that those who meet here the next year will find this commend; and at once determined to append a chap- as bad to have them at your very doors?

and all the other benevolent societies in the full tide f successful progress.

In seconding the resolution offered by Rev. Dr Anderson, Rev. Mr. BAIRD, who has recently returned from Europe, remarked.

The American Tract Society holds a peculiar rela tion to the world. It is remarkable that God has raised up this Society here, not only to supply this country, but also to supply all the missionaries sent from this country to foreign lands, with the means of printing and distributing Tracts. In addition to this is called upon to advance the Tract operations of the continent of Europe. I am happy to say that this society has done much there, for the few years past and I wish I could convey to this assembly an impres sion of how much there is to be done by the Tra operations in France, Spain, Italy, Austria, Hungary Switzerland, Denmark, Sweden, and Russia. In al these countries the door is open, more or less con pletely, for these operations. In France, we have published one hundred and ten Tracts in the French language, and a number in German, Spanish, and It is of the utmost importance that thes operations should be sustained and enlarged; and to do this, we must be sustained by this country, for we are not able to do it alone. We have received aid. and liberal aid, though we should be very glad to re ceive much more. Look for one moment at Russia. That is an in

portant field. There are 62,000,000 of souls, spread over a vast extent of country. There the door is open for the distribution of Tracts. It is true, every thing must pass through the hands of the censor; bu n this instance, it turns out to be a great benefit. The ensors are ecclesiastics, and friends to religion. They take great pains to correct the Tracts, as to the language, often rewriting whole pages. These Tracts, as they go forth bearing the stamp of the censor, come with a kind of authority, and are read by the people with confidence. And they are distributed from Po land to the borders of China. An important field is open in Poland; but only a few Tracts have been blished in the Polish dialect. This country con ains 4,000,000 of peeple, and is now united with Russia. The government of Poland has hitherto been exceedingly favorable to Tract operations. The overnor general and chief judicial officer are both favorable to these operations, and Tracts and Bibles could be circulated to almost any extent, by the good men there; for there are eight or ten evangelical mis onaries there, supported by the London Jews' So I have been requested to say something as to who

has been done to promote temperance on the conti nent of Europe, inasmuch as all that has been done has been by money sent by this Society. On my go ing to Paris, the first interview I had with the lat Mr. Livingstone, I was urged to prepare a history of the Temperance Society, "because," said be, "I have received so many letters asking for information on this subject that I cannot answer them." At his request, I prepared a history of the temperance reformation in this country and England, embracing most of the permanent temperance documents, and naking altogether a volume of between four and five hundred pages. This book was sent to almost every prince and king in Europe, and was favorably re eived. I visited Sweden, and was received by the king of Sweden, who appointed an interview, contray to the usual custom in regard to private individuals, solely on account of his interest in this cause. I stated to him fully my object in visiting his kingdom, which was to promote this cause. He had read
the volume, and said he was so much interested in it,
that he would have it translated and published at his
was highly displeased with such impertinent intrusion own expense. There was not then a Temperance Society in the kingdom, on the strict plan, though there was one on the plan of the old original Massachusetts Temperance Society. I told them they might just as well let it die; and I am happy to say it did die, on the 20th of November of last year. But they formed a new Society, on the plan of total abstinence from distilled spirit. This was as far as we could go at the commencement, and it is a great step gained there. I suppose it is true that they used 40,000,000 gallons of ardent spirits every year. They use ardent were turning to the Lord. Under the most clear and formed a new Society, on the plan of total abstinence spirits in the most injurious manner possible. Men do not drink there as they used to do here. They have no idea of drinking and making a frolic, once in a while, and being sober in the interval. They have no idea of drinking hard through the harvest, and then leaving off. That is not the way they drink on the tinent of Europe. It is to drink every day, their three glasses of ardent spirits. Just as regularly as

history printed in German. The venerable and excel-When that book came out, he not only ordered it bullet out only ordered it published for gratuitous distribution, but sentcirculars eyes overflowed with gratitude to Him who had control to the officers of t to the officers, admonishing them to do every thing in their power to promote temperance, and directing ministers to preach on the subject, and went even so far as to recommend that this temperance history should go down into the schools. A clergyman of the Tract effort, and that one visiter had moral should go down into the schools. A clergyman of Berlin, wrote an excellent tract on the subject, of which a large edition of 13,000 has been published, 10,000 of which were paid for by the government.

In Holland, something has been done to prepare the way; but the great difficulty is, they make so much gin there, and drink so much. The king said he was afraid we could not do much; but I do not despair. The temperance history has been published there, and there are some who are laboring to pronote the cause. The book is also translated into Russian; and the attention of public men and headmen all over Europe, is turned to this subject. This

effort must be followed up. Rev. Sylvester Woodbridge, of New York, Delegate from the Parent Society, in offering the secat every man's house and leaving a Truct. A few had not yet been brought before the Christian public, viz. on GOSPEL HELPS. He undertakes to show tians were co-workers with ministers of the gospellaborers together with them in building up the Redeemer's kingdom, and that such co-operation is as necessary now, and is as obligatory upon Christians now as it ever was. Ministers need help, and professing Christians are their constituted helpers. When the brother had completed the rending of his book, I

fact the subject of gospel helps practically illustrated The Tract visiters are the corps of helpers; and their labors for several years have been abundantly owned and blessed of God.

Marie / local

Mr. W. stated in few words the present aspect o the enterprise. Each visiter eccupies an appropriate district of from twenty to fifty families, accor circumstances, who are regularly visited at least once month, and oftener if needs be, with reference to the following objects. He reports the number families visited; for there may be certain families that it is not expedient that he should visit. If forty are included in the district and only ten visited, he so reports; for the object is not to obtrude himself where he is not desired. Then he states the number of Tracts distributed. This may be greater than the number of families; for he may see some persons, who do not belong to his district, to whom it may be desirable to give Tracts. Then he states the number supplied with Bibles; for where there is any probaility that a family is destitute of the Bible, the inquiry, and supplies them either on sale or gratuitously. All the efforts necessary for securing the supply of the Bible to the destitute are embraced by this system. Then he relates the number of Test ments and other religious books distributed. He knows that among this population many children will be very likely to stay away from the Sabbath School He goes every month, and makes efforts to get them in, & if need be to supply them with suitable clothing

Another great and important work is, bringing peo ple to the house of God. Multitudes have been persuaded to attend on public worship by this means Another object is to obtain signatures to the temper ance pledge. This is one of the most efficient means of advancing the temperance cause. Another object embraced in this work, is to discover the wants of in digent families, and relieve suffering. District prayer meetings form another part of the system. Many are brought into these meetings who never go to the house of God, and there we have an opportunity to converse and pray with them.

In conclusion, the visiter's monthly report mention the number of backsliders reclaimed, and the number of hopeful conversions.

The following is a summary of the labors and results of the past year in New York:

"Fifteen Ward missionaries have been sustained; 1,100 visiters have distributed 675,000 Tracts, while only 5,769 have been refused; 1,792 Bibles have been given to destitute families, and 2,297 Testaments to children; 3,983 children have been gathered into Sabbath and public schools, and 439 persons into Bible classes. Of Temperance pledges, 2,069 have been obtained, and 3,623 persons have been person iled to attend church; 2,077 district prayer meetin have been held, and 160 on ship-board; 27 bar sliders are reported as reclaimed; and 496 individ-als as hopefully converted."

We do not claim for the operations in New York that the system is perfect; and were every district visited by such as some of our visiters are, doubtless the results would be much greater. In illustrating the faithful labors and success of some of the visiters, permit me to introduce the following letter from a lady.

"It is now about two years since a most faithful devoted visiter, found men careless sinner, one of the gayest of the gay, passionately fond of fashionable amusements; in circumstances, and moving in a cir-cle of friends and relatives, which opposed no barrie In our family, religion in the abstract was respected but its possession, its duties and enjoyments, seems better adapted to other spheres of life. I recollec that after the visiter had gained admission to the par lor, and interested the fe e members of the fa of Tract distributers in the absence of the gentler I mentioned his visit, also, to a Tract visiter of acquaintance, who said it was unusual, uncalled intrude into respectable houses. ever, were monthly repeated, and his conve were turning to the Lord. Under the most clear and pungent preaching, frequently pressed by the visiter and others to immediate submission, witnessing the surrender of many broken hearts to Christ, for months I groped in darkness, desiring release; yet bardened, stubborn, miserable. I had no comfort; not in religion—I did not possess it; not in the world—it had lost its charms. During this time I had removed from the neighborhood of my former residence, and habitually attended one of the meetings to which I had here. ally attended one of the meetings to which I had be three glasses of ardent spirits. Just as regularly as
they sit down to their meals, they drink ardent spirits, as you drink tea and coffice.

Any artented on the means to which I and not soon forget it) was at the close of a ver interesting service, when he affectionately inquired its, as you drink tea and coffee.

I visited Germany, where I felt extremely anxious to do something for the cause, particularly at Berlin.

I saw much of the king, and many members of the royal family, and succeeded in having the temperance tion to a friend, but the first condition; and the word believe, as fally the terly lost condition; and the word believe, as fally the courage, self-denying zeal, and suavity sufficient to gain admission into a house w sufficient to gain admission into a house which at least had the appearance of respectability. And if he never knows the result on earth, I do hope that in heaven, to all eternity, his golden harp will swell one fu note of praise to God for the grace that enabled it to be faithful in this instance."

I do not read this to prove the propriety of crowding ourselves undesired into people's houses; because the effort is chiefly designed for the poor-still the letter shows that the poor are not the only persons who need to be cared for; or for whom we have en couragement to labor.

I have no more doubt of the duty of Christians to

engage in this work, than I have that it is their duty to engage in prayer. And as to the difficulty of obtaining a hearing, I think we may greatly misjudge. ond resolution, respecting Tract visitation, said, that I heard a clergyman in New York say that he called " a great difficulty presented at the very threshold of upon a gentleman and was very courteously received. the subject, a long-cherished error was to be removed At a suitable time, he attempted to introduce the subthe church must be brought to understand that ject of personal religion. The gentleman evaded it, Tract visitation means something more than calling and introduced some other conversation. By and by, he attempted it again, and was met with the same redays since, said Mr. W. a distinguished elergyman pulse. And on making the attempt the third time, invited me into his study, where he informed me that the gentleman gave him distinctly to understand that he was preparing a new work, on a subject, which be was out of his place. Not long after, he met with meeting; and he had since seen him at the altar. We that in the early ages of Christianity, private Chris- are strong. Who was ever offended with a Christian, when he loves Jesus, and loves souls? We may go with a wrong spirit and then indeed we shall be weak. The question is, Shall the half million of destitute individuals in the cities of the United State be left to go on in durkness, or shall we put forth a united effort to save them? Were there a population of 25,000 heather within ten miles of the city of Boo gracious providence of God, the times begin to look handed him a copy of the Waymarks for Tract Visi- ton, what would be the feelings and what the efforts more auspiciously upon us, and we may humbly hope ters; he said it was the very thing he intended to re- of the Christian community here? But, is it not just

SEAMEN'S FRIEND SOCIETY.

Rev. Mr. FITCH, of Boston, on moving the acceptance and printing of the Report said, Mr. President,-In making some remarks in suppo

of this resolution, I shall not be ambitious to sny things striking and new. If I may but revive in any heart an old impression, I shall be satisfied. I have learned to estimate the value of every interest by its bearing upon the great interest-the cause of Christ. We know that the cause of Christ is the cause of God; for which all his providential arrangements are made. Christ came into this world to bring back this revolted province to their allegiance to him; and to subdue this world to himself is the great cause that swells the heart of God. The cause of Christ is the cause of the Father and of the Holy Ghost, and of angels. I love the cause in which this Society is enlisted, because I regard it as most important in its general influence upon the cause of Christ. Seamen are men of influence. Let us for a few moments consider their influence upon the cause of missions. The missionary leaves his country and home, and takes up his residence in a foreign land. There he toils year after year to learn the language, with aching heart and aching head-and after having labored long and hard to communicate a knowledge of the way of life to the benighted-as he wanders upon the shore, he sees the flag of his country approaching. His heart beats with strong emotion. He thinks of the land of Sabbaths and Bibles and pious institutions; and be hopes in that ship there may be something to encourage and cheer his heart-he hopes to find fellow laorers there.-He hopes to see there those to whom he can point and say, "there, in the lives of these men, you have an example of what Christianity is.' But alas! what are his emotions, when he finds in that ship an infidel irreligous captain, with a swearing, wrangling, licentious crew? What are the feeling of his heart. Does he not know that the Pagan has sufficient sagacity to point to these wicked men, and sny, "There is an example of your religion!" American seaman in a foreign port is a representative of the religion of Jesus Christ, no matter what his character-no matter if he goes forth reeking from the damps of the worst places of moral pollution. The heathen cannot discriminate. Such then is the influence our seamen exert against the cause of misions. Who does not see that it is most powerful? A single ship's crew may undo the labor of years. But reverse the picture—make the seaman a man of God—and what now? In many respects he is an

educated man. True, he has not been reared in the halls of science; but still he is an educated man. Abroad in the world, he cannot be a man of sordid and narrow views. He is extensively acquainted with men and things. The converted seaman, it is expected will be an eminent Christian. We seem to suppose that there is something in his character and circumstances, calculated to produce great spirituality of mind, and earnestness in religion. We have probably received this impression from fact. What the language of the converted seaman? A member of that brother's church, (pointing to Rev. Mr. Lord,) once said, "I thought I would leave the seas; but I have lived to see that that is the place to spend my life and do good. The place to benefit the sailo is not in port; but abroad on the deep. There is the place to come at his heart, and there is the place I wish to labor while I live." I know another, who was converted by the influence of foreign missis board the vessel in which he sailed, who has adopted the resolution that he will remain on the sea, how long ?-as long as he can do good.

Make our seamen Christians, and they will carry the gospel round the world. The heart of a seaman something that cannot contain what is in it. Fill it with the dregs of vice, and he will scatter it over the world. Fill it with the love of Christ, and he will pour it out wherever he goes; and he will tell the story of the Cross so that it will reach the heart. There are places where the missionary is not permitted to enter; but the flag of our country floats on every sea; and let our seamen be converted, and they will carry the gospel there. With all my heart, I move the acceptance of this report.

ADDRESS OF REV. MR. WOODBRIDGE.

Mr. President. - In rising to second this resolution have no design to treat the sailor as any thing but a other. He is not to be contemplated at arms' ength, but as belonging to the human family. In ooking at the peculiar motives for laboring in behalf would ask that we behold them in the left f seamen, we are liable to overlook their common law of God, and regard them in the light erests and common claims. I trust I shall be parloned for presenting a few thoughts on this point.

infinite value, so has the sailor. And no train of in the second table of the law of God, den thought is so calculated to make one Christian feel an efforts in behalf of seamen. What are the interest in another as when their immortal spirits are duties taught in this part of the law! It is the brought together. We may have known the worm- of love, which requires us to love ou offers of mercy, by faith in a crucified Saviour, that wood and the gall, and have some idea of what a soul ourselves. In this, two things are important to the soul ourselves. my heart, before like adamant, were is worth; and let us contemplate the worth of the we are to do good to our fellow men ag seaman's soul through this glass.

2. Let us look at ourselves and the sailor as by them. This was the principle that gove nature the same. This lies at the foundation of all Samaritan. The only questions he asked, is t our efforts to evangelize the world. It may be true, to the man who fell among thieves was, "With from his peculiar circumstances, that the sailor, while anconverted, is, in some respects, worse than other classes of men; but as this is the fruit of the same na- perform. Now, let us regard seamen in the la ture which we possess, unrestrained; so when called this principle: What are their wants! The upon to make efforts for the sailor, we are not laboring to reform a character of which we know nothing. If we know what human nature is in ourselves, we know what it is in the sailer.

3. The sailor is bought with the same price which was paid for our redemption. A price has been paid for him, (though we may look on the poor wanderer, as he staggers through the streets, as a worthless thing) -a price of which the Apostle Paul says, its height and depth and length and breadth, passeth all understanding. When I see under that blue jacket into jail. a soul for which Jesus bled, I feel that I have motive enough to labor for his conversion. 4. The sailor, as well as ourselves, will exist

through all eternity, in everlasting joy or everlasting and Lord, entitled Zebulon, and where he stated woe. Their peculiar claims may be great; but here but a little while ago, Christians did not wall 1 we strike the spring that is to vibrate forever. Look then at our shipping—see the multitudes of immortal Is this so? Is it possible that we indulge at souls-look at eternity-think of heaven and hell, and of these people as candidates for those eternal abodes.

5. We, as well as the sailor, must be born again We are all imperfect, and must be sanctified. All the same gentleman at a little neighborhood prayer the efforts in which we engage, either for the sailors, or for others, must be to bring about this desirable

6. The day of grace and probation with sailors as well as ourselves, is short; and what is done must be done quickly. Where are our fathers, who built the more powerful than that of association Old South church? Gabriel, if he were here, could not find a single countenance in this assembly, which was then in Boston. Where shall we be 100 years hence? The sailor too is going into eternity, and that rapidly too. The sailor's probation is emphatically

7. As there is joy in heaven over the conversion of man, the moment we know he has been shet at

version of one seaman; and great joy ! there the last year and a few years past. array of testimony on this subject, the tract effort in New York, of the nost character. I will read only as a specime tude of facts, which might be con three cases mentioned in the report of the

City Tract Society: "One Sabbath, as I was giving Tra individuals to attend church, I saw man standing on the sidewalk, who viewing the shipping, and offered him viewing the same in a very abusive manner said, "100 min it yourself, and mind your business." He made no reply, an accountend of the same attend. read, I read some romance that is and when I wish to go to church, speak, I go to the the they are doing.' Sa oing.' Said I, 'If you and hear our minister, you wou minister,' said he, 'who is he his name. 'Ah,' said he, 'I name. 'An, and At what ting does he preach? At what ting he charge?' 'Nothing,' said I, bes he charge?' 'Nothing,' said ee.' 'Well, I will go, I guess,' only a few moments of the way to the church, where the arrow way to the church, the and his stuck fast in his heart. He and his life, together with another member of have found the Gospel to be the p ly, have found the Gospel to be the the salvation of their souls. "One day I met a sailor on board of a d

addressed me with considerable warmth glad I ever saw you.' 'Why?' sai ever see me before? He took from Tract and said, You gave me this he and I bless the Lord it told me how bad a and what I must do to be better; the gre told the same story. I have taken the adve-they gave, and I am, by the help of the Lor

A man who had been a Catholic to and might have lived and died such but effort, says, "How much I ought to lo cause and those dear brethren who I know of no other way of manifes towards this heaven born Society. others what others have done for n wish to be a Tract visiter. Never I was picked up in the street, and ruin. I was then a wicked Catho the priest would pardon all my sins, fearlessly committed every sin that guilty of but one; and it is a wonder which the priest would not parde not worth the required sum of mon you know, drove me to despair of quently gave you the trouble of committee and Asylum for six months, where great High Priest; although my sine nd like crimson, he pardoned the money and without price. 'This is and worthy of all acceptation, that This man appears to be in mind, and is ously devoted to the cause of Christ. He crew. He commenced preaching Jesu persuading them to attend upon the me and before they sailed the captain and members of the Temperance Soc mate left us rejoicing in a Saviour's nate left us rejoicing in a Saviour's love ain was converted while at sea. May t y on his work until the whole world is

In one instance, a pious captain had kep ers on board his vessel. On one occas go ashore, the chief-mate, a dissipated ma e crew together, and held a mock religion But God saw fit to overrule this very effor conversion of many seamen, and among me chief-mate. There has been a great our of the Spirit among seamen in New York. visit New York, and want to go where God a.c. the seamen's chapel.

> ADDRESS OF REV. MR. BLAGDEN. On the second resolution

Resolved. That the duties implied in tra r neighor, demand of all professed Chris land, peculiar efforts in behalf of seame

Mr. President,-It was gratifying to pe disposition, in the remarks already a the duty to seamen upon the ground of C truth. It is not impossible that our remark etimes have the ann occasions may se gross flattery; and that this flattery would not the test of truth.

But we need not be under the influence of an porary casual feeling. We can place the wast character of seamen on the sure word of God; that law represents them, and the subject will vested with peculiar interest, and we s 1. I remark that, as we all have immortal souls of they demand peculiar efforts. The day knowledge of their wants, and our ability his wants, and what can I do to relieve the When these questions were settled, he had a d mariner has been treated very much as the ma went down from Jerusalem to Jericho, and thieves. The sailor, as a general fact, has als fallen among thieves, wherever he has landed have frequently heard it said that there sharks to take him the moment he con He is ensuared and taken into dens of wickel where every thing is done to fleece him, an when he has been robbed of his money, and

lord can get no more gain from him, he is Again, let us look at his mo struck very much with the remarks of Mo in his late work, republished by Messre Big lor to come into their religious assemblies. I that sire not to see them in our Christian assen-Yet, when I look at what I have seen, I think ! be even true of us. Their character-th wants-have been such, that we have felt as could not be safely permitted to enter the Such then are their wants. We know so of them. Have we any ability to relieve then moral ability is given to us. In the first ph very natural interest men take in them give ability to do them good. Scarcely any ment I see a tar, I associate him with the ocean. We associate him also with scenes ger and peril; and the moment we see him, of the howling tempest, and the rolling waves frightful wreck. The very duelist owes a p consequence to the natural interest we take

June 15. with the sai : There is all the me interest to of the sail te." Here ility to do th hability of de

nce? Alrea most influ rican navy are Lord. Stewart, timony of racter of th ersion of t influence is her day, at Society, I her in reference to closing a do en, we wish to le have tempo ailor; and as ou nal means incre both of these. hearing facts re behold some the men who g fording them bo The law of C

men agrecabl of being. Let It is remar n as bearing n of the we apostles from s that seamen glory of the se that fly wa? Surely ps of Tarshis pass on to ed influence tance to seam · Spiritual Hi er commerce s to prevent esthood. Co end of the w lizing influen a great influen at day, and all i ce more; from of our fellow c ing obligation to al good. The n this assembly vithout noticing They go from f distant natio destitute of of men around iation of ideas ability to suppl ing them up every the times indicate t

> anchored a Bethel very quarter of the Jesus-where t nev have met alre ing altar. Then And you, ye Till like a sea It spreads fro

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is, I happened to be ted a friend to get a an who had been shi the landlord had id he should not ent back and dem an had an account, n had an account nce, fiddle, grog—h up his fig o to cast up his figure only about \$30.

no poor sailor's throat he was fleeced I once shipped a such circumstances month's pay, but mos Shall nothing be don onaries, Bethels,—al-lime has come when we ip appears in the offi-cember how the sailor ir how delightful it is be cry of "Land ho." tion of his heart, who other—a wife! But sailors? Instead of er, who does he taken as soon as he taken as soon as he be veriest dens of poll at and make missiona issionaries do they omes, to take them on human shape, our B Ve must provide a he town composed, where and every about as been done; but to up to the prevanuated and pioethe the forcastle, as the ailors to the heme p d great joy has the

tted thre ile at sea. May the Lord e

REV. MR. BLAGDEN. cond resolution.

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seamen in New York. If

verrule this very effort for the

was gratifying to perceive upon the ground of Christin ible that our remarks on the mes have the appearance

We can place the wants a the sure word of God; and behold them in the light of th egard them in the light in which m, and the subject will be in efforts. The duties enjoined the law of God, demand sec seamen. What are the leading part of the law? It is the law two things are implied, (1) That to our fellow men agreeably to our wants, and our ability to relies e principle that governed the good nly questions he asked, in regard among thieves was, "What are can I do to relieve them?" s were settled, he had a duty to t us regard seamen in the light of are their wants? The poor ed very much as the man who alem to Jericho, and fell among as a general fact, has absolutely wherever he has landed. We d it said that there are landthe moment he comes ashers taken into dens of wickedsess, is done to fleece him, and then, bed of his money, and the landre gain from him, he is thrown

at his moral wa with the remarks of Mr. Harris, republished by Messrs. Regers tion, and where he stated that Christians did not want a sireligious assemblies. I thought, ble that we indulge a secret den in our Christian assembliss what I have seen, I think it may

Their character-their moni th, that we have felt as if is rmitted to enter the sanctury. vants. We know something iny ability to relieve them? The to us. In the first place, the men take in them gives us the d. Scarcely any principle is The se that of association. issociate him with the glories him also with seenes of day moment we see him, we think and the rolling waves, and the very duelist owes a part of his ral interest we take in the know he has been shet al,

ment we know he has been exposed to danger.

in: There is a peculiar interest taken in seaby all the mercantile world. They know it is ir interest to advance every thing that is for the st of the sailor. Merchants go habitually to the or's Home, and say, "Give us the men who are erate." Here is another circumstance increasing

ability to do them good. Another thing: The teachings of experience as to rebability of doing good to senmen are very strong clear. It is but a little while since we felt their was almost hopeless. But what is the voice of ience? Already, one and another and a third most influential officers of the British and rican navy are beginning to yield their hearts to Lord. Stewart, in his Journal, brings forward stimony of a commander in the navy, as to haracter of the missionaries who are laboring for onversion of the islands of the South Sea. The influence is beginning to spread. It was but other day, at a meeting of the Managers of the Society, I heard read a short note from a seain reference to supplying sailors with the Bible, losing a donation. And now instead of feeldesire to shut the door of the sunctuary against on, we wish to open it wide.

We have temporal and spiritual means to benefit dor; and as our temporal means increase, our tual means increase. The Sailor's Home both of these. Many of us have been favored hearing facts respecting its influence. I am hapo behold some of its inmates here. Here we behe men who go there and experience its means ding them both temporal and spiritual blessings. The law of God requires us to do good to our men agreeably to their relative value in the being. Let us place the seaman in this It is remarkable that the Bible represents a shearing an important part in the connection of the world. Our Saviour drew nearly apostles from this class of men. Prophecy instant seamen will do much towards ushering glory of the latter day. Isaiah says, "Who ase that fly as a cloud and as doves to their wa? Surely the isles shall wait for me, and ignor of Tarshish first, to bring thy sons from far," I pass on to say, the acknowledged and induced of commerce, gives an additional tance to seamen, as a class of men. The author 'Spiritual History of Despotism' remarks, that, yet commerce exerts an influence, the tenden-It is remarkable that the Bible represents en as bearing an important part in the cones that seamen will do much towards ushering he glory of the latter day. Isaiah says, "Who Surely the isles shall wait for me, and onmerce exerts an influence, the tendento prevent the impositions and oppressions of iesthood. Commerce lets facts go forth from end of the world to the other, and exerts a izing influence upon the nations. Now,

on of ideas than sailors. now allude to the signs of the times to show our bility to supply their wants. These signs are them up every day in importance. The signs mes indicate that seamen shall go forth and im the news of salvation with an earnestness ower never known before. I remember, someace, hearing a brother clergyman, in Park street ch suggesting the idea that, ere long, we should to think on the duty of manning and sending At the time my mind was y to attribute the idea more to the influence of tion, than to the probabilities of reason; but only the other day, I was reading in a religious r, that the missionary, William Ellis, with has presented a memorial to the churches reng help for fitting out a missionary ship. And ot sure but in a few years, we shall not only ored a Bethel in every port, but ships floating quarter of the ocean, under the banner of esus-where the captain and crew shall meet, have met already, around the morning and

without noticing our constant dependence upon

They go from land to land, bearing the luxu-

of distant nations, while they themselves are com-

y destitute of all these comforts. There is no

altar. Then we may sing truly, Waft, waft, ye winds his story, And you, ye waters, roll, 'Till like a sea of glory, It spreads from pole to pole."

ADDRESS OF MR. LADD,

In relation to the Sailor's Home. He said he spoke from experience. I have known, soon as a ship arrives—not at the wharf, but in imping distance, I have seen the land sharks come rd her, talking as the sailor's friend, and deig these men to follow them. But where do they lim to? Sir, I know it to be a fact, that the ter part of the common sailor's boarding house mothing but brothels. There is another class of also, which almost every seaport abounds Boston-they are excluded there There has the lawyer's pinip, who has told the sailor of iller's friend, and said, "If we can only get you or's friend, and said, "If we can only get you we sweat with your shipmaster or owners, we'll your fortune;" and so they fleece him of his , and let him go. The sailor has been like the whale—every shark and every sea monster es into his side, and carries away a piece of his

one instance. Once, when I was in Alexan-I happened to be there without a ship, and I as-d a friend to get a crew on board. We took a who had been shipped by his landlord. He said add here charted by en cheated, had been only two days ashore, andlord had a bill against him of \$75. I should not go till justice was done him. I ad an account, and it was grog-grog-grog-, fiddle, grog-he had not even taken the trous figures, which after all, amounted Poison had been turned down

tain, but by these houses had been brought ircumstances that I had to advance not only h's pay, but money to redeem his quadrant.

nothing be done? We have our tracts, misies, Bethels,—all good—glory to God that the come when we can have these .- But, sir, a pears in the offing—as she advances—O, I re-r how the sailor feels at such times—I rememow delightful it is to hear from the mast head by of "Land ho." Can any one tell the pelpin of his heart, when he hopes to see a sister—a wife! But, how is it with the generality silors? Instead of meeting a sister, a brother, a ber, who does he meet but his deadliest foe? He ken as soon as he comes into port, and carried to veriest dens of pollution, and then you turn them and make prisingeries of them; and what ever of imake missionaries of them; and what sort of paries do they make?—Until we get sailors' to take them out of the hands of these fiends nes, to take them out of the hands of these fiends umman shape, our Bethels will be of very little use. must provide a home for the sailor, where he can down composed, without having the fiddle and the ce and every abomisation. I rejoice that much been done; but there is much more to be done. rught you not to employ a band of missionaries, sperannuated and pious sailors, if you please, to go the forecastle, as the land sharks do, and take these sides to the forecastle.

home provided for them, before the

prowhers get their clutches on them? They do this rests on the churches; not on the Holy Spirit in fail-

ADDRESS OF REV. MR. HOLMES.

Rev. Mr. Holmes, of New Bedford, in seconding the resolution, expressed his warm approbation of the efforts to establish sailors homes, and said that there efforts to establish sailors homes, and said that there was generally a great misapprehension as to the character of sailors, and as to the class of persons who were employed on the deep. He lived where he had an opportunity of observing—and, said he, there is probably a father in this house, a brother in the ministry, whom I greatly love and venerate, who has consulted me in relation to his own son, who is inclined to cast himself upon the mighty deep—not hecause he is a prodigal son, but because he has a desire to see the world. Very receutly, a gentleman standing high at the bar in New York, brought his son to throw him into the ship's forecastle; and a few standing high at the bar in New York, brought his son to throw him into the ship's forecastle; and a few days ago, a man who is the friend of every benevolent effort, came to our place with his son, his beloved son, who is gone on a four years' voyage. I say these things to remove the impression that sailors are taken from the dregs of society. It is not true that the heads of those men that are accustomed to his wear a plank expend appreciates see allows. that the heads of those men that are accustomed to lie upon a plank, cannot appreciate a soft pillow, and a comfortable bed when at home. And I appreciate and rejoice in the remarks of that brother, who places the claims of seamen on the broad foundation of the book of God; and I can subscribe to all that was said by the brother who preceded him, who held up the sailor as a warm-hearted man; and if he were better acquainted with the materials of which sailors are made, he would not wonder at it. I believe with acquainted with the materials of which sailors are made, he would not wonder at it. I believe with him that they are to take an important part in the conversion of the world. But if we would benefit their souls, we must remember that they have bodies their souls, we must remember that they have bodies, the same as other men; that they have the same feelings, and that they are acquainted with the sympathies of our nature. You will not be surprised when I tell you that some of my family connections "do business upon the great waters." I have had occasion, more than once, to watch the return of a vessel from Cape Cod, and I have witnessed the sympathy of the means of the approach of the same transfer that the same in the same transfer that the same in the same transfer that the same is the same transfer that they have been same that they of the owners for the captain and mate, especially if it had been a profitable voyage; but how often the poor sailor, who had done all the druggery of the voyage, and who rowed the captain to the wharf, has

There is one class of land sharks, said he, whose name is legion, for they are many, and they do incal-culable mischief. I allude to that class of gentlemen who open shipping offices. I do not say but there may be offices of this kind that are a blessing; but I natizing influence upon the nations. Now, at a great influence commerce is exerting, at the sent day, and all this, thro' the labors of seamen. The mare; from our great dependence on this se of our fellow creatures, we owe them a corresting obligation to make peculiar efforts for their intuitions. There is scarcely an article of clothing this assembly for which we are not indebted to class of mea. Scarcely can we surround the tangent method in the second method in this assembly for which we are not indebted to class of mea. Scarcely can we surround the tangent method in this provides and the second method in the second method method in the second metho Clothed. They were told that they needed no clothes and no money. They came there, and when they found themselves in New Bedford, they went to a particular man—for they never come without letters of introduction—and they inquired the price of this and that, and then walked alroad and inquired at other sleeps and they found the size of the state. and that, and then walked alroad and inquired at other places, and they found the prices of that man double what they could purchase the same articles for at other stores. He said they must get their things of him, or he would have a writ for five dollars for the shipping and three dollars for their board; and so they were compelled either to go to prison or to go to sea. This is the way these men manage. There a an agreement between the men who keep the ship-sing offices and some of the fitters, to fleece the poor ailor. It should be understood, however, that the class of fitters to whom I refer, do not receive them om the Sailor's Home. Religion and Sailor's Home

do not suit the business of these men.

I have been called more than once to visit the sailor on the bed of death—dying on straw, in the attic story,—and the sailor who once had a mother, brothstory,—and the same who the hard a seaman's preacher—let him go to that man, and speak of religion, and will not that sailor say, as I once heard one say, "If we have no grace, we will have manners—if there be this benevolence, why am I here?" Your report says, the Sullor's Home has been a losing concern, as plars and cents. Will you please to tell me hew any dollars and cents can be put against an immor-soul? The Sailor's Home is not a losing concern "Home, sweet home,"—O give the sailor a

The AMERICAN DOCTRINAL TRACT SOCIETY held their ninth annual meeting for the choice of offi-cers, May 30th, 1838, when the officers of last year

were re-elected.

This Society have in their Depository, at the Bookstore of Messrs. Perkins & Marvin, No. 114 Washington street, Boston, 1,716,304 pages of Tracts, and 737 bound volumes. The subjects of these tracts consist of many of the essential doctrines of the gospel, clearly explained and satisfactorily proved, as well as so exhibited as to show their connection with experimental and practical religion. Three of the series will be interesting to those who wish to see a presentation of correct views of Christian baptism, comprising its proper subjects and mode, and also its nature and design. The Executive Committee have volto make a gratuitous appropriation of their tracts, the amount of five dollars, to each of the churches The Executive Committee have voted sisted by the Massachusetts Missionary Society, who may make application for them. Other liberal appropriations have also been made, in accordance with the benevolent designs of those who have contributed to the funds of the Society.—Comm.

BAPTIST ANNIVERSARIES.

NORTHERN BAPTIST EDUCATION SOCIETY. The Anniversary of this Society was held on Wednesday; Rev. Dr. Sharp, in the chair. The Secretary, Rev. E. THRESHER rend the annual report, and Rev. Dr. Woons, late President of the University of Alabama, moved its acceptance; remarking that the best commendation of the Society was found in its own acts. Dr. WAYLAND, in support of another resolution, affirmed that the Society had contributed directly to promote an improved moral feeling in the churches; especially to promote revivals, and to elevate permanently the standard of piety in the colleges, from which had resulted a general increase of religion. Rev. Mr. ALDRICH of Worcester advocated the same resolution, on the ground 1. That many young men, converted in recent revivals, would re quire the aid of the Society in order that they might be prepared for the work of the ministry; and 2. that an increase of piety would produce an increased liberality on the part of the churches in support of the society's objects. Another resolution was offered by Rev Mr. BACON, affirming, that as a direct means of evangelizing the world, the Education Society claims continued and renewed efforts; because, the object of the Society is, to supply the churches with able and faithful ministers; and there is need of such a supply; it is essential to the ultimate triumph of the gospel. The field of destitution is wide; laborers are needed; in the order of Providence, churches are not raised up without ministers; the church has neglected her duty in preparing them. Many whom God has called to the ministry, the church has not educated for the ministry, and therefore they are not now in the ministry, but are engaged in the various walks of secular life. The responsibility of this evil

ing to call men, or in any of the arrangements Providence. Rev. Mr. THRESHER, and Rev. Mr. ILSLEY of Brooklyn, N. Y. farther supported the resolution by stating a number of important and interesting facts. Rev. Mr. MALCOM thought that in urging the church to active exertions in this behalf, there was danger, that the work of the Holy Ghost in the calling of ministers might be lost sight of; that too much reliance also was liable to be placed on beneficiaries; that Christians ought to pray to the Lord of the harvest to raise up laborers from other ranks in the church beside indigent young men. A resolution was also passed in reference to the afflictive dispensation of Providence, in the removal of Prof. KNOWLES; and a tribute, "worthy of the memory of a brother universally and pre-eminently loved," was paid, in the brief, but eloquent and ap propriate addresses of Rev. Messrs. STOW, SEAR, and HAGUE.

NEW ENGLAND S. S. UNION .- Rev. N. W. WILLIAMS presided; and Rev. Prof. SEARS opene the meeting with prayer. The annual reports of the Secretary and Treasurer were read and accepted Rev. T. O. LINCOLN of Portland offered and sus tained a Resolution, relative to the bearing of the S. S. on the temporal interests of the community and the increase of vital piety. Experience prove that it is not fleets and armies and warlike prepara tions that give strength and safety to a pation; per it the dissemination of knowledge, merely; the instructions of the Bible and its moral discipline are alone adequate to strengthen and sustain the fabric of society. Mr. L. stated that " the necessary provision was excluded from our common schools; an hence, if the rising generation were to be benefited in these respects at all, it must be through the medium of the Sabbath School." [Quere. By what law is the Bible excluded; certainly, so far as we are aware by no " law of the land;" nor do we believe by " public opinion," at least by no public opinion that may not be changed any day by the moral influence that alone sustains the Subbath School. It is a woful mistake on the part of Christians that they so quietly yield to a few clamorous infidels and gainsayers, the claim they set up to exclude the book of Go the best classic ever introduced into the school-room from the list of school books. It is a mistake, we cope ere long to see corrected. Till corrected, God ill never smile on our common schools.] Great changes in moral character are produced by Sabbath Schools." It was said by the overseers of the factory children taught in the Sunday School by Robert Raikes, that a change had been wrought in them, a great as would be the transformation of wolves and tigers into men." Multitudes have become the subjects of divine grace thro' its instrumentality. The labors of the ministry are lightened and assisted by it

Rev. Mr. KIMBALL rend the following resolution viz. "That it be considered the duty of the churcher of our denomination in New England, to contribute promptly and liberally for raising a fund sufficient for its support," i. e. the support of the Depository.

Rev. Mr. Carpenter wished, that an efficient Bap tist Depository might be sustained, from which al necessary books might be procured, and charged the American S. S. Union with publishing books (notwithstanding their disclaimer) tinctured by views no acceptable to the Baptist denomination. Rev. Mr. Srow thought that an important crisis had now arrived in the history of the Union; it was to be decided whether the Board should stop its labors, or whether the denomination would come up to the work, and afford liberal pecuniary assistance

Dr. WAYLAND had heard \$20,000 named as the amount of capital requisite; he thought this to arge; that \$10,000 would be sufficient; and that might be raised in two years; he did not sympathis very greatly with the fears expressed on the score of the denominational influence of the books of the American S. S. Union. Rev. Mr. CUTTING could not consent to raise \$10,000 for the purpose merel of publishing books to inculcate Baptist sentiments but would cordially co-operate to furnish the denom ination with a new and extensive supply of S. S. books. Mr. WASHBURN, Agent of the Depository stated that the present liabilities of the institution were \$3,500, and its resources, \$4,600. Rev. M. HAGUE of Providence expressed his satisfaction that the Union had now before it a distinct object; and boasted that the denomination would respond to the appeal and grant the assistance needed." The remarks of Mr. H. on the subject of common education as affected by religious instruction were highly judicious and important. It is a momentous truth sustained by many facts, that "without a corresponding increase of religious knowledge, wherever education prevails, vice will the more abound." It was finally resolved, that " this meeting argently recommend to the Board to make an immediate effort.

Committee have made appropriations for the past year, amounting to \$1000. "It will be seen by this amount, that the affairs of the Society have been in an unusually prosperous condition during the past year their church, for which the Easter holidays on the 6th May should be fixed. As soon as the affair was The sum appropriated is larger than it has been for many years." Unusual efforts have been made to raise funds; and still further efforts are proposed. The powerful eloquence of Prof. Ware, the zeal of the denomination at large, and " the simplicity, beauty and power of the essential doctrines of Liberal Christianity," are also admirably illustrated in the collection of \$1000 for home missionary purposes. from all the wealthy Unitarian congregations of the

SOCIETY FOR PROPAGATING THE GOSPE AMONG THE INDIANS AND OTHERS IN NORTH AMERICA .- Hon. Chief Justice Shaw, President. Alden Bradford, L. L. D. Secretary. Missionaries have been employed at various stations in the course of the year, particularly in Tremont and Peoria, Ill. in St. Louis and its destitute vicinity, in Pittsburg, Pa. and its neighborhood, Houlton, Me. in Verne &c. in Vermont, and at the Isle of Shoals. This ancient corporation was once an invaluable auxiliary is the propagation of the Gospel; and the perversion of its funds to the support of Unitarianism, will become matter of solemn reckoning hereafter.

THE BIBLE IN SPAIN.—Mr. Barrow, agent for the London Bible Society in Madrid, has been arrested and committed to prison. The publication of a translation of the Gospel of St. Luke in the Gipsy Language, appears to be the erroneous crime against which the political and ecclesiastical government of Madrid has taken offence —London paper.

Ordination .- Rev. ALEXANDER J. SESSIONS WAS ordained Pastor of the Crombie street Church and So-ciety, in Salem, on Wednesday last. Sermon by Rev. Mr. Trask, of Warren.

The Rev. Dr. Eastburn has declined the office of Bishop of Maryland, to which sucred station he was recently elected by the Episcopal Convention of that Diocese. The Trustees of the New England Institution for the Education of the Blind, gratefully acknowledge the receipt of nine hundred dollars, the donation of Trustees of the New England Institution for

For the Boston Recorder.

Newton Femule Academy.

Among the numerous literary institutions for the education from the the unit of the second o

WEEP NOT FOR THE DEAD.

By WILLIAM B. TAPPAN.

I hear the voice
Of the expecting grave.—Martyr of Antioch.
The grave hath voice, and seems to say

Weep ye who on my surface tread, Condemned to bear the heat of day— But weep not for the slumb'ring Dead. Weep ye for those for whom no tear Is given, the sorrowing, the distressed, The troubled, whom there's none to cheer But not for him that is at rest. Weep for the living wretch whose sight Go up for loss of friend and lover;

For him that as "survivor dies," Not him whose parting pangs are over Weep for the living !—he's alone;— Few are the living; who may know Nations of men that sleep below: On restless seas of pain and ill; But not for him who having crossed The ocean, rides secure and still.

Weep for the sinner, sadder far

Who wanders in the depths of night But not for him on whom the star Of morning trembles out in light. Weep, weep for her who comes to weep Where her sweet infant lies full low; Not for the spark whose upward leap Hath made it flame with cherubs so Weep for the prisoner, for the heir Of misery, toil and tears and pain; But not for those, escaped, who sha Immortal joys, undying gain.

terian Contest," in our first page this week, will be found, or perusal, to be a most interesting and valuable article. Our paper is again much occupied with Addresses, delivserved for next week, which were delivered at the Tract meeting, besides the whole account of the Sabbath School Meeting, which was one of the most interesting of the week. We have been at unusual expense in employing Reporters to take down speeches at the time of delivery; many valuable dents will excuse us for our seeming neglect of their faand our readers will pardon the want of variety in our co nne - Washington Correspondent not received.

# Summary of News.

PRUSSIA. Dantzic, April 15 .- A great fermenone in this to raise this year, the sum of \$5000, and also, the same sum next year, for the purpose of forming a capital for the use of the publishing department of the New England S. S. Union."

UNITARIAN ANNIVERSARIES.

The meeting of the American Unitarian Association was noticed in the Recorder of June 1st.

Massachusetts Evangelical Missionary
Society.—Hon. Peter O. Thatcher, President, Rev. Chandler Robbins, Secretary. The Executive Committee have made appropriations for them.

to explain them.
In these the Protestant church was attacked, and known, all the pastoral letters were demanded from the priests by order of the government. A Pomeranian brigade, a Bradenburg regiment of infantry, and a regiment of Hussars have come to the Grand Duchy of Posen, where there are symptoms of troubles. A large Russian force is also assembled on the frontier, from Windsayelt & Kalish, to be at hand in case of from Wiorlawck to Kalish, to be at hand in case of need. At Grandwez there are such manifestations of animosity towards the Jews, that they were obliged to apply to Gen. V. Natzemer, in Konigsberg, for cavairy to protect them."

State. "Who hath despised the day of small things?"

UNITARIAN BOOK AND PAMPHLET SOCIETY.

John G. Rogers, President. F. Alger, Secretary.

Including Bibles and Testaments, received as donations from the Mass. Bible Society, 11,500 books have been issued from the depository during the year; less by 1500 than the year before; but many more than in some preceding years. The object of this Society is, to sustain by the publication of tracts and larger books the labors and prayers of Unitarians "for the extermination" of "the very name of Trinities of whatever form, as foreign to Christianity and the solutions, in September last, left on Graves Island, let of whatever form, as foreign to Christianity and the solutions, and the solutions, in September last, left on Graves Island, which was on a sealing voyage to the South Pacific Ocean, in September last, left on Graves Island the third mate and eight men, for the purpose of tayear; less by 1500 than the year before; but many more than in some preceding years. The object of this Society is, to eastain by the publication of tracts and larger books the labors and prayers of Unitarian (or the extermination) of "the very name of Trinity, of whatever form, as foreign to Christianity and allied to Polytheism."

Berny Street Conference.—Rev. Dr. Bascroft, Moderator. Rev. C. Robbins, Scribe. An abile address was delivered by Rev. Dr. Francis, of Watertown, on "the nature and importance of spirituality in the administration of religione." An animated discussion was had on "the mode in which and we ought to treat Infidelity and Infidels," in which Drs. Channing, Walker and Parkman, Rev. Measrs, G. Ripley, O. A. Brownson, C. Stetson, F. A. Far
The two women were taken on board, and there's from the testimony it against the form of the substitution of the crew, killed and murdered from 17 to 23 of the Indian natives of Graves Island, the Cape Horn, on the 18th of Cape Horn, on the State of Chemistray of terms, in the Charlestown, Mr. Enoch Pearsons, 50.—Mrs. Abiguilland, 17th of Lanchater, 50.—Mrs. Catharine Thomas, wife of the crew, killed and murdered from 17 to estation of the Cape Horn, on the 18th of Cape Horn, on the State of Chemistray 22—Miss. In Charlestown, Mr. Enoch Pearsons, 50.—Mrs. Abiguity and Infidence of Chemistray 22—Miss. In Charlestown, Mr. Enoch Pearsons, 50.—Mrs. Abiguity and Infidence of Chemistray 22—Miss. In Charlestown, Mr. Enoch Pearsons, 50.—Mrs. Abiguity and Infidence of Chemistray 22—Miss. In Charlestown, Mr. Enoch Pearsons, 50.—Mrs. Abiguity and Infidence of Chemistray 22—Miss. In Charlestown, Mr. Enoch Pearsons, 50.—Mrs. Abiguity and Infidence of Chemistray 22—Miss. In Charlestown, Mr. Enoch Pearsons, 50.—Mrs. Abiguity and Infidence of Chemistray 22—Miss. In Charlestown, Mr. Enoch Pearsons, 50.—Mrs. Abiguity and Infidence of Chemistra

used in a manner altogether improper for descript One female, the eldest, finally escaped—and One female, the eldest, finally escaped—and the other after three months, was put ashore on another Island. It was afterwards ascertained that the 3d Island. It was afterwards ascertained that the 3d mate and the eight mon had not been murdered, but had voluntarily left, and gone to another place, inhabited by the Horse Indians, and thence through the Straits of Magellan to Port Desire, on the eastern extremity of South America. Thus these poor Indians were cruelly shot down, like beasts, and killed, by these civilized savages of our country, on a mere false suspicion; and thus they who hereafter visit Graves Island, will most probably fall a prey to the vengeance of the natives, whose relations and friends have been so basely murdered. The accused after the examination, were all committed to prison for trial.

tion, were all committed to prison for trial

Abolition of Slavery in Barbadoes.—A slip from the office of the Barbadoes Mercury, of the 16th May, announces that the Governor had signed the bill, passed by the Legislature, for the immediate abolition of slavery in the Island, and that it would be sent for the Royal approval by Her Majesty's packet Mutine, to sail the next day. The abolition is total, and to take place on the 1st of August. It seems to be generally conceded that the appreciation is national. be generally conceded that the apprenticeship system has proved a total failure, and that the British Govhas proved a total failure, and that the British Gov-ernment will not any longer oppose absolute and im-mediate emancipation in all of the British West India Islands. On this subject a recent number of the Lon-don Sun has the following: "Ministers will offer no further opposition to any measure which may be in-troduced, having for its object the immediate eman-cipation of the apprentices. The numerous public meetings held in England, Scotland, and Ireland, dur-ing the recess, have convinced Lord Melburge and meetings held in England, Scottand, and treatme, dur-ing the recess, have convinced Lord Melbourne and his colleagues that the voice of the United Kingdom is in favor of immediate, unconditional emancipation; and we are happy to be able to state that all cabinet hostility to the measure will henceforth be with-

drawn."

Lower Canada.—The Quebec official Gazette announces the dissolution, by Lord Durham, of the Special Council. It was reported that a new Executive Council would be formed, consisting only of Lord Durham's secretaries, and some heads of departments. Lord Durham was to hold his first levee on Tuesday last. Letters from Quebec, state that a reward of four thousand dollars would be offered for the discovery and arrest of the pirates who destroyed the Sir. ery and arrest of the pirates who destroyed the Sir Robert Peel.

Homicide and Excitement at Philadelphia.—Last week, a watchman, at Philadelphia, named Batts, was killed by a black man, in a state of furious insanity, who was seized and confined. On Saturday evening, as Mr. Francis M'Carney, a butcher, was standing, in front of his house, talking with one of his sisters, two colored men came up and asked him if he was the person who nided the constable in arresting the black man who killed Batts? Mr. M'Carney said he had nothing to do with the matter. The said he had nothing to do with the matter. The black men then went away, and Mr. M'C. continued his conversation with his sister. When shortly after-ward the black men returned, and one of them with life, or some other sharp instrument, stabbed Mr. M'Carney in the abdomen, cutting him upward to the breast-bone. The assailants then escaped. Mr. M'C. was immediately taken to the hospital, but such was the severity of the wound that he died about 4 o'clock Sunday morning. Mr. M'Carney was a young and respectable man, and his death caused a deep sensation, not only among his acquaintance, but with the citizens generally. The sheriff improved the earliest opportunity to visit in person the neighborhood of the murder, to direct that the shops should be kept closed, and that the colored people should, as far as possible, keep themselves within doors. The scene of the murder is not in the city goner, but the mayor l'Carney in the abdomen, cutting him upward to the possible, keep themselves within doors. The scene of the murder is not in the city proper, but the mayor cellected his force as early as possible and prepared to prevent or put down disturbances within the limits of his jarisdiction. He particularly requested the colored population to close their houses of worship at as early an hour on Sunday afternoon as possible, and not to attempt any evening service. Two colored men, supposed to be those who committed the murder, have been arrested. Great excitement prevailed during the day, which was not lessened by the funerduring the day, which was not lessened by the funer-al of Mr. Batts, the watchman, which took place in the afternoon. One or two military companies were under orders, and videttes were stationed at points convenient for communication. Immense numbers of convenient for communication. Immense numbers of people were assembled. A few acts of violence were committed, and some arrests made.—Transcript.

crocker & Brewster S, 47 Wash June 15.

CROCKE

AMERICAN TEMPERANCE SOCIETY.—The annual meeting of the American Temperance Society, for the election of Odlicers and the transaction of ordinary business, will be held at the Office of the Massachusetts Temperance, Union, No. 9 Cornill, on Wednesday next, the 20th inst. at 4 O'clock P.M. John Tappas, Chairman of the Executive Committee. Enoch Hale, Secretary.

There will be a stated meeting of the North Suffolk Associ-ation, at the house of the Rev. L. I. Hoadley, No. 4 Elm St., in Charlestown, on Tuesday, the 19th inst. vt 9 o'clock A. M. Those Pastors who have not given in the statistics of their churches, are requested to bring them to the meeting.

WARREN FAY, Scribe.

PALESTINE MISSIONARY SOCIETY.—The next annual meeting of this Society will be held in Rev. Mr. Colby's Meetingmose, North Middleborough, on Wednesday, 20th inst. The Society will meet for business at 10 o'clock A. M.; for public worship, at 2 o'clock P. M. A collection will be taken up at the close.

JONAS PREKENS, Sec'ry.

the close. June 5, 1838.

The next meeting of the General Association of Massachusetts, is to be held in the Meetinshouse of Rev. Mr. Holmes, of New Beiford, on the fourth Tuesday of June, being the 26th inst. 3 o clock P. M. Triowas SMELL, Sec. Gen. Assoc. North Broadfield, June 6th, 1838.

in Pointain, ar. Lawase Wm. H. Holt, to Miss Susan E. In Hartford, Conn. Mr. Wm. H. Holt, to Miss Susan E. In Hartford, Conn. Mr. Long, formerly of Natick, Mass. Near Louisville, Ky. John E. Locke, Jr. Esqu. O. Miss Harriet, daughter of Hon. Joseph Locke, of Lowell, Mass. At the Grove, near Barien, Geo. May 24th, Br. J. as. Holms, Mayor of the city, to Miss Susani Olivia Clapp, of Boston.

amily, for nearly 30 years. For several slife, he gave increasing evidence that

Brighton Market -- MONDAY, June 11, 1838

ATTRICES—MONDAY, June 11, 1838.
From the Daily Advertiser 4 Partiol.
At market, 165 Beef Cattle, 16 pairs Working Oxen, 18
Cows and Calves, 275 Sheep, and 300 Swine
PRICES—Heef Cattle—Owing probably to the excessive
warm weather the market was not very animated, and last
week's prices were not supported through the day: First
quality 88 a 8 50; second quality 7 25 a 7 75; third quality
87 a 7 25. Working Oxen—Sales at \$88, 92, and 125. Cours and Calues—Sales were made at \$25, 28, 29, and 37 Sheep and Lambs—Lois were taken at \$25, 28, 29, and 37

Cous and Calves—Sales were made at \$25, 28, 29, and 37. Sheep and Lambs—Lois were taken at about \$.50, including a few wethers; a lot of wethers at 2 33 each; a few cossets, price not known.

Sixine—The market was much less animated, and extra lots were taken at 9 and let; a lot of old hogs at 7 1-2. At retail, from 8 to 12, varying according to size and quality.

PUBLISHED WEEKLY, at the Office of the ROSTON RECORDER. PRICE ONE BOLLAR A YEAR, IN ADVANCE.

CONTENTS OF NEXT WEEK'S NUMBER.—Dangerous
Sport, (With a Picture.) The Ball Room. Another
Talk about Repentence. Persevenance. Hope and Memory.
The Fireside. Letters from the Sandwich Islands—No. I.
The Twe Brothers. Hear Both Side.
The Twe Brothers. Hear Both Side.
The Affecting Anecdote
of an Aigerine Captain. Melancholy Accidents. Dying Infant to its Mother. Lines. The Welcome Home, Versilication of the Ten Commandments.

BOUND VOLUMES.

ROUND VOLUMES,

The last Yolume of the Youth's Companion, bound in stout paper covers, may be had at this Office, for \$1 a volume. Bound in Boards and Lettered, at \$1,25.

It is a great hindrance to the usefulness of \$abbath \$chools, that the scholars are not punctual in their attendance, and various means have been tried to cure the evil—but it is believed that the sucat effectual would be one which should give accessed that the sucat effectual would be one which should give accessed that the sucat effectual would be one which should give accesses on mixtous desire to be in their places before the exceptions of mixtous desire to be in their places before the exceptions of mixtous desire to be in their places before the exceptions of mixtous desire. A superintendent though what can give themselved to be a desire. A superintendent though the place of the continued the definition of the superintendent that had to say. At the close of the school he told them that he had a very interesting story to read to them the next \$abbath, and that he should begin to read it ten minutes before the time of opening the school. When the time arrived he found the children, that the desired had been desired to the children, and the Techners too) all in their places. He selected from a bound Volume of the Youth's Companion one of the five hundred Religious Narratives which it contains, and after reading it, much to their graification, he told them he should read a nother the next \$abbath. This he continued to do, and the plan was attended with the happiest success.

TISK'S TRAVELS IN EUROPE, viz. England, Ireland, Scotland, France, Italy, Switzerland, Germany, and the Nertherlands, by Wilbur Fisk, D. D. President of the Weslevan University at Middletown, Conn. Fourth Edition, with Engrayings.

Westevan University
with Engravings.
The Knowledge of One Another in the Future State.
The Antidote; or, the Ministry Worth Preservin The Antidote; or, the Ministry Worth Preserving. By Parsons Cooke. Great Britsin, France, and Belgium. A short tour in 1835, by Heman Humphrey, D. D. President of Amherst College. In two values.

In two volumes.

Just received by GOULD, KENDALL & LINCOLN, 59
Washington street.

June 15.

## FLORA'S DICTIONARY,

DY Mrs. E. W. Wirt, of Virginia, quarto, gilt.
Pickwick Papera, 8vo. The Posthumous Papers of the
Pickwick Club, by Charles Dickens, a new edition; numerous
illustrations, by Sam Weller, Jr. and Alfred Crowquill. Esq.
The Practical Works of the Rev. Richard Baxter, with a
life of the author, and a Critical Examination of his Writings,
by the Rev. Wm. Orme, author of the Life of John Owen, D.
D., Bibliotheca Biblica, &c.; in twenty-three volumes, 8vo;
for sale at CROCKER & BREWSTER'S, No. 47 Washington street.

NEW BUOLK.

MEMOIRS of Mrs. Sarah Louisa Taylor; or an illustration of the work of the Holy Spirit, in awakening, renewing, and sanctifying the Heavit; by Lot Jones, A. M. Misstioner; in the city of New York, in charge of the Mission
Churck of the Epiphany.

The only Ameranthine flower on earth,

"The only Amaranthine flower on earth, Is virtue; the only lasting treasure, truth." Just received at UROCKER & BREWSTER 5, 47 Washington street.

Stuart.

Memoirs of Miss Susan Huntington, Mrs. H. W. Winslow, Rev. Joseph Emerson, Miss Mary Jane Graham, Rev. George Burder, Mrs. Mary M. Ellis, Rev. Pliny Fisk, Rev. Gordon Hidl, Rev. Edward Payson, Rev. Dr. Bedell.

C. & B. are publishers of the Missionary Herald, and are agents for the Biblical Repository and Quarterly Observer, the Mother's Magazine, and the Chinese Repository. nor Mother's Magnaine, and the Chinese Repository.

9.7 Clergy men and others visiting the city, are respectfully invited to call and examine their extensive assortment of books in the various departments of literature; orders for which they will supply on the most liberal terms. June 15.

# ANN CONNOVER.

7.\*1118 volume is especially designed for the benefit of young wemen at service. It is calculated to interest and instruct, not only domestice, but their employers also, and the families is which they live. It describes the proper course of conduct under the ordinary circumstances of domestic life, while it explains and illustrates, in a very lively and simple manner, the drive precepts respecting the very inter-

setts, is to be held in the Meetinghouse of Rev. Mr. Holmes, of New Bedford, on the fourth Tuesday of June, heing the 26th inst. 3 o clock P. M. Thomas Swells, Sec. Gen. Assoc. North Brookfelds, June 8th, 1e53.

GENERAL ASSOCIATION OF MASSACHUEETTS.—All misisters who attend the General Association of Massachusetts, which meets in New Bedford, the fourth Tuesday of the present month, are requested to call at the Vestry, in the basement of the North Congregational Church, corner of Purchase and Elm streets, where they will find directions to their lodging. This notice is intended to include all agents of benevolent societies who may attend the meeting above noticed.

In this city, Mr. Richard Dewerson, to Mrs. Hannah S. Birch—R. A. Crafts, Esq. to Marianne, daughter of J. Mason, Esq.—Mr. Thomas Proy. (to Miss Mason C. Henry—Mr. Wm. H. James, to Miss Eveline B. Marden—Mr. Benj. Baroes, to Miss Mary, eldest daughter of John James, Esq.

In Lexington, Michael Crosby, Esq. of Bedford, to Miss Aligail Simonds.

In Dedham, Mr. Edward Bond, of Watertown, to Miss Adeline White.

In Hartford, Conn. Mr. Wm. H. Holt, to Miss Adeline White.

In Hartford, Conn. Mr. Wm. H. Holt, to Miss Susan E. Herrown, I. Genzeller, J. Genzeller

eline White.
In Hartford, Conn. Mr. Wm. H. Holt, to Miss Susan E. daughter of Mr. John Brown, Jr. formerly of Natick, Mass.
Near Louisville, Ky. John E. Locke, Jr. Esq. to Miss Harriet, daughter of Mr. John E. Locke, of Lowell, Mass.
At the Grove, near Darien, Geo. May 24th, Dr. Jas. Holmes, Mayor of the city, to Miss Susan Olivia Clapp, of Boston.

DEATHS.

DEATHS.

In this city, Mrs. Eliza D. wife of Mr. Charles Bates, and daughter of Capt. Luke Fackard, of N. Bridgewater, aged 28 Mr. Peter Pastronich, 52—Mrs. Catharine Thomas, wife of Mr. Wm. Thomas, 28.
In Charlestown, Mr. Enoch Pearsons, 50—Mrs. Abigail In Charlestown, Mr. Enoch Pearsons, 50—Mrs. Abigail In Bolton, widow Give Tousenal, and Mr. Wm. Thomas, 28.
In Bolton, widow Give Tousenal, and Mr. Wm. Thomas, 28.
In Bolton, widow Give Tousenal, and Mr. Wm. Sandersen, 18 1-2.
In Bolton, widow Give Tousenal, and Mr. Wm. Mr. Wh. Thomas, 28.

STER 8, 47 Washington street.

### Poetry.

From the Philadelphia Oh. THE WIFE'S ENTREATY.

My husband! of all earthly things, I've ever loved thee best; Yet thou hast planted all the stings That foster in my breast. For in the cup that thou dost sip

Is hid a venomed snake, Whose poison may delight thy lip, But makes my sad heart ache! Thy withered brow that once did glow With peace, is now o'erspread
With gloom, as if some fearful we
Impended o'er thy head.
Thine eye, that once did sweetly beam

A ray screne and clear, Hath lost its justre, and its gleam Doth fill the soul with fe Our little ones, who fondly loved

To climb upon thy knee, And when they saw their pranks approved, Danced in an ecstacy,— Now, when thou openest the door, With anxious terror quake ! Ah ! husband taste the cup no more, Lest my and heart should break !

In pity, kindly look on me, And mark this grief-worn cheek; These eyes, that often watched for thes Till midnight, let them speak! Speak to thy heart!—and in thy breast Let soft compassion wake; Twill charm the sorrows all to rest That made my sad heart ache!

There is in heaven-thou knowest well,-No home for those who die The drunkard's death; but deep in hell They must forever lie!
doom, with sickening horror traught! Here on my knees I bow ! I cannot live and bear the thought-

My heart is breaking now !

## Cause of Freedom.

N. E. ANTI-SLAVERY CONVENTION. The fifth New-England Anti-Slavery Conven tion assembled, pursuant to a regular call, in the hall of Marlboro' Chapel, on Wednesday, May 30,

hall of Marlboro' Chapel, on Wednesday, May 30, at 8 o'clock, A. M. Samuel J. May, of South Scituate, called 'he Convention to order, and Francis Jackson, of Boaton, was chosen President protem. Prayer was oflered by Samuel Osgood, of Springfield, Mass.

The Convention was organized by the choice of the following officers:—
Seth Sprague, of Duxbury, President.

Vice Presidents.—Samuel Fessenden, William Smith, James Appleton, William Ladd, Maine; Nathaniel P. Rogers, J. A. Richardson, Jonathan Curtis, New-Hampshire; Justin Parsons, Channecy L. Knapp, Vermont; Timothy Merritt, Samuel Oagood, Isaac Winslow, Massachusetts; Peleg Clark, Martin Robinson, Rhode-Island; E. R. Tyler, Connecticut.

Secretaries -Oliver Johnson, of Rhode-Island:

Secretaries.—Oliver Johnson, of Rhode-Island; William Bassett, of Massachusetts.
The following resolutions were passed during the sitting of the Convention, on Wednesday.

Resolved, That the enslaving of eighty thousand colored babes annually in the slave-holding States of this nation, is the climax of cupidity and wickedness; and just as simil a sit would be to enslave the same number of white unfants in the free States, and just as struly kidnapping as it would be to steal them from the coast of Africa; and that it ought so to be regarded by the civilized and Christian world.

Resolved, That any person who aids in returning a fugitive slave to his master, whether acting as a public officer or otherwise, is, in the sight of God guilty of the crime of kidnapping, and should be

Whereas by the universal custom of the courts. Whereas by the universal custom of the courts, every legal instrument which is against natural right, is to be construed strictly; whereas by the recent decisions of the Suyreme Courts of Massachusetts, Connecticut and Louisiana, that provision of the Federal Constitution, which refers to the restoration of fugitives from one "State" to another, is of this character, and is therefore to be so construed; and whereas this provision applies in terms to "States" only, and not to Districts or Territories, therefore, States" only, and not to Districts or Territor therefore, solved, That no slave held in bondage in an

State, escaping into any territory or district, of the Union, or any slave held in bondage, in any territory or district, escaping into any state can be law fully restored, to his claimant in pursuance of any authority given by the Constitution of the United States.

Resolved, That the principles of immediate emancipation are righteous in their character, and worthy of the hearty approbation and support of all friends of God and man; and that the success which has attended the efforts of the Anti-Slavery Society, is

attended the chorts of the Anti-Slavery Society, is a cause for devout gratitude to God, and affords encouragement for all the friends of the slave to hope for ultimate success in their efforts.

Resolved, That we urge it upon the attention of every Anti-Slavery Society to adopt measures forthwith for an address on slavery on the ensuing fourth of Luk. th of July.

Upon the resolution preceding the last, Dr. Osgood, of Springfield, made several observations; the substance of which we give below.

The first half of this resolution, remarked Dr. Osgood, is readily admitted. The question then arises, if slavery be radically wrong, where is the man who will say that it ought not to be abolished? We hear many expressing their belief in the fundamental principles of the Abolitionists. He wisheat that heads believe the second observations. ed that he could believe these sentiments were sincers. But there was great danger of self-deception on this point. If a man does not like the course of the Abolitionists, let him take some other, any that he chooses. He maintained that every man who did not approve of the measures of Abolitionists was

not approve of the measures of Abolitionists, was bound to strike out a new plan for himself.

But he wished to confine himself to the latter part of this resolution. He would call their attention to the success that has attended their labors, which is a cause of devout gratitude to God. Great success has attended Anti-Slavery efforts, which he should notice in one or two particulars. It is only about six years since the first April Slavery.

It is only about six years since the first Anti-Slavery Society was formed, by a very few individuals. It excited no attention. No notice whatever was taken of it. It continued its labors silently, but effectually. Very soon the movements of the Abolitionists began to attract notice. Their principles began to be developed. Some ladies met together who were attacked by the mob. One individual who proffered his assistance, though he was not let down by the wall in a basket like an apostle, yet he escaped their savage ferocity in a manner not dissimilar. The Anti-Slavery cause began to progess. Abolition societies were formed in the towns and districts of our country. Finally, the American Anti-Slavery Convention was organized, which now numbers fifteen hundred Auxiliary Societies, numbering upwards of five hundred thousand members in all its branches. Still he did not rely on numbers in all its branches. Still he did not rely on numbers in all its branches. It is only about six years since the first Anti-Slaon numbers as the strength of the Anti-Slave cause. Numbers do not always constitute strength.
We would have its ranks filled by men who have

cause. Numbers do not always constitue strength. We would have its ranks filled by men who have joined, influenced by principle—genuine principles of liberty. Such, he believed, were the Abolitionists. He had no fears for the success of their cause; for it is founded in right, and must and will succeed. Another evidence of success is to be found in our public journals. But a short time since, with here and there a single exception, not a paper dared to speak respectfully of the Abolitionists. Now they are spoken of in terms of respect; and their proceedings were laid before the public. Formerly they had been regarded with scorn, and thought to be no better than the Mormonites. At the time of the formation of the Anti-Slavery Society, he knew of only one paper in the city of Boston that spoke favorably of the Abolitionists. Multitudes of young men, too, of talent and influence have been drawn over to the side of Abolitionists. These young men had been accused of ambition. But he did not believe the accused of ambition. But he did not believe the accused of ambition. But he did not begiven it by the clergy, he regarded as another evidence of the success of the Anti-Slavery cause. He had been an Abolitionist for years, though not dyed in the wool. While a Colonizationist, he had longed for the emancipation of the slave. The clergy have stood aloof. Much has been said against them, and unjustly, because they had stood at a distance. He believed that many of them was as heartily opposed to slavery in every form as himself. They ought not to be blamed. Their circumstances are peculiar. They have known that many of the most influential of their congregations were decidedly

men of the first character and talent. And he hoped soon to hall every elergyman as a brother in the cause of Universal Emancipation.

Is not the great opposition we meet, a damper upon the last part of this resolution? asked Mr. O. A great hue and cry has indeed been raised. It is said we shall dissolve the Union. We hear much about southern chivalry. But who are the men making this great noise? This the southern politicians. They have filled the air with their cries, till we have learned not to heed them. If they are determined to have slavery or the dissolution of the Union, let them have it. We have nothing to fear from the dissolution of the Union. We have great encouragement to proceed in our efforts. Hitherto the Lord has helped us. But what is the Union worth to the Abolitionists? They cannot travel in the Southern States, and if the Union were disselved, they would be in as great safety as they now are. Still, he did not believe they would be frightened from their course. Archimedes boasted that with a resting place for his lever, he would overthrow the world. The Abolitionists with the lever of truth will overthrow the iniquitous system of slavery, placing their lever under the District of Columbia, the strong hold—the citadel of slavery. The Convention was also addressed by Messrs. Phillips, of Boston, Rogers, of New-Hampshire, Stewart, of Uties, and H. B. Stanton.

\*\*Christian Watchman\*\*.

### From the Colonization Herald. LIBERIA AS IT IS.

It is now sixteen years since the first settle-ment in Liberia was established, on Cape Mes-urado. Liberia (stretching along 300 miles of the coast, and extending from 10 to 40 miles inland) now numbers four separate colonies

Mongovia, established by the American olonization Society, including the towns of Monrovia, New Georgia, Caldwell, Millsburgh

and Marshall—
Bassa Cove, established by the United Colonization Societies of New York and Pennsylvania. This colony includes Bassa Cove and Edina. The latter village was founded by the American Colonization Society, and lately

American Colonization Society, and lately ceded to the United Societies—
GREENVILLE, established by the Mississippi and Louisiana Colonization Societies, at Sinou-Maryland, established by the Maryland Colonization Society at Cape Palmas.

In the NISE VILLAGES enumerated above, there is a population of about 5,000—nll, of course, colored persons—of which three thousand five hundred are emigrants from this country, and the remainder natives of Africa, mostly youth, who have come into the colonies to learn "Merica fash," and make themselves "white men," by conforming to themselvss "white men," by conforming to the habits of civilization and becoming subject to our laws.

The commerce of the colonies, though in its infancy, is already extensive. From \$80,000 to \$125,000 is exported annually, in camwood, ivory, palm oil, and hides; and an equal or greater amount of the manufactures and pro-ductions of Europe and America are brought into the colonies in return. Monrovia, which is the largest town and principal scaport, carries on a considerable coasting trade, by means of small vessels, built and owned by her own citizens. Not less than 12 or 15 of these, averaging from 10 to 30 tons burden, manned and navigated by the colonists, are constantly engaged in a profitable trade along seven hundred miles of the coast.

The barbor of Monrovia is seldom clear of

foreign vessels; more than seventy of which, from the United States, England, France, Sweden, Portugal, and Denmark, touch there

Bassa Cove and Cape Palmas have both goo harbors, and possess great advantages for com-merce. Already their waters are gladdened by the frequent presence of traders from other countries, and in a few years, when the hand of enterprise shall have developed the rich mines of wealth which nature has so abundant ly provided there, these growing towns will become the centres of an extensive and important business.

Sinou, too, possesses an excellent harbor, and is the natural outlet of a vast tract of rich and productive country. Under the fostering hand of its enterprising founders, it must soon become an important link in the maritime chain of Americo-African establishments. The productions of the country which was been productions of the country, which may be raised in any quantity for exportation, are coffee, collon, sugar, rice, indigo, palm oil, together with the gums, dye-woods, ivory, &c., which are collected from the forests.

The state of morals in the colonies is emphatically of a high order. Sabbath breaking, drunkenness, profanity, and quarrelling are vices almost unknown in Liberia. A temper-

At Bassa Cove and Cape Palmas, the sale and use of ardent spirits are forbidden by law. In the other colonies the ban of public opinion so effectually prohibits dram drinking that no respectable person would dare indulge an apite so disreputable.

There are eighteen churches in Liberia, vizat Monrovia 4, New Georgia 2, Caldwell 2, Millsburgh 2, Edina 2, Bassa Cove 3, Marshall 1, Cape Palmas 2. Of these, 8 are Baptist, 6 Methodist, 3 Presbyterian, and 1 Episconalian

alian. As there are forty clergymen in the colonies. As there are forty clergymen in the colonies, all the churches are not only regularly supplied with preaching, but religious meetings are weekly held in many of the native villages.

Seven hundred of the colonists, or one fifth

of the whole population, are professed Chris-tians, in good standing with the several church-es with which they are connected. As might be expected, where so large a proportion of the people is pious, the general tone of socie-ty is religious. No where is the Sabbath more strictly observed, or the places of worship bet-ter attended. Sunday Schools and Bible Clas-ses are established generally in the churches, into which, in many cases, the native children are gathered with those of the colonists.

There are ten week day schools in all the

settlements, supported generally by education and missionary societies in this country. The teachers in most cases are colored persons. laudable thirst for knowledge pervades community, and a great desire is expressed for an academic institution, toward the support of which they would contribute liberally; though as yet they are scarcely able to establish one single handed.

In some places, as at Bassa Cove, literary societies are formed for mutual improvement. societies are formed for mutual improvement, much on the plan of village lyceums in this

At Bassa Cove and Monrovia there are pub lic libraries for the use of the people. The one at the former place numbers 1,200 or 1,500 volumes.

1,500 volumes.

A monthly newspaper is published at Monrovia. The articles in this paper afford good testimony of the general intelligence of the people, and reflect great credit upon the talented editor, a colored man.

There are at present 25 or 30 white persons connected with the various missionary and education societies, or attached to the colonies as physicians, &c. The government of Liberia is essentially republican. All the officers, except the Governor, (who is appointed by the

opposed to abolition movements. Hence they were required to exercise great prudence. The elergy are men of great prudence and caution. They must have time to consider. He would not pretend to justify the course that many of them have taken, but would rather exercise forbearance. Theirs was a difficult course. But he was anxious to have their influence in the Anti-Slavery cause. As go the clergy so go the people. It has been thought the clergy have too much influence. His opinion was different. The clergy have great influence, but with what class? With men of the first character and talent. And he hoped soon to hail every elergyman as a brother in the cause of Universal Emancipation.

every observer.

There are a number of volunteer corps, regularly uniformed and equipped. These of course are the elite of the Liberia militia; and indeed many of them would lose nothing by a comparison with our own city guards. T. B

## Miscellany.

SANDWICH ISLANDS.

GENERAL MEETING OF THE SANDWICH ISLAND

Mission, HELD MAY, 1837.

Our General Meeting having closed, we have deemed it expedient to state, for the information of the Chiefs and common people, for all who read the Kumu Hawaii, the result of our deliberations.

1. We each made a statement of the dispen

ations of Providence towards us, at our sever-l stations. We have generally been blessed with good health. Two of our children have

been removed by death.

God has greatly blessed our labors in the schools, in the high school, in the boarding schools, and in the common schools. Here rests our hopes for the continuance of the nation in gathering vitage in the children into the continuance of the nation in gathering to the children into the continuance of the nation in gathering to the children into the continuance of the nation in gathering to the children into the children into the children into the continuance of the national con tion, in gathering extensively the children into the schools. We trust that the chiefs, and the common people, will assist us in this thing, that from one extremity of the land to the other the children may not be left in idleness and ig-In our labors on the Sabbath, and in pro

In our labors on the Sabbath, and in pro-tracted meetings, God has also greatly assisted us. In no preceding year have the influen-ces of the Holy Spirit been so signally displayed. The protracted meetings have been blessed to the hopeful conversion of many, and Christ's kingdom has been enlarged in these islands.

One fact has weighed heavily with us, the continued decrease of the population. There are many deaths, but few births. You are rapidly decreasing Hawaiians, and would it not be well for you to attend to the cause, and to remedy the evils before you become entirely

extinct.
Another circumstance weighs with us; the increase of iniquity in the land. The convicts at work on the roads are numerous. Multitudes are still regardless of religion, despise the Saviour, profane the Sabbath, neglect prayer, and are on the road to death. May God inter-

Saviour, profane the Sabbath, neglect prayer, and are on the road to death. May God interpose and save them, ere lost forever.

2. We considered the amount of your contributions for the support of the Gospel in your midst. We are of one mind that it is not well for you to bear no part in the work; to incur no expense to promote your improvement. It is obligatory on you to build meeting and obligatory hool houses, to support the teachers, and in ther ways to aid the cause of God, not only here but elsewhere.

3. The present deplorable state of the world,

entered largely into our deliberations. We nourned over the wide spread ignorance and larkness on the earth: merica, that they would go out more numerously and more speedily into all lands, to declare the Gospel of Jesus Christ. One of our own number, Mr. Dibble, who is about to visit his native land, we have authorized to express our feelings there. 4. While we were deliberating on the vari-

ous matters pertaining to the interests of this and, God showed us our own insufficiency. On the 14th of May, our beloved sister, Mrs. Lyons was removed by death, and we are admonshed thereby, "Whatsoever thy hand findeth o do, do it with thy might, for there is no work, nor device, nor knowledge in the grave, whither thou goest."

5. We considered the circumstances of our

children. Mr. Coan met often with them for prayer and for exhortation, and on the 19th of May, we suspended our business proceedings, and spent the season in prayer to God, that he would convert them now, in the days of their

We located the newly arrived members of our mission, and discussed the desirableness of having this whole field immediately occu-

pied with additional helpers.

7. Intemperance and the profanation of the Sabbath we considered, and the means to be used for their prevention. God's anger is fierce towards Honolulu, because of these two sins, and he will soon avenge himself on the drunkards and Sabbath breakers.

MURDER OF A MISSIONARY FAMILY.

The Southern Christian Advocate (Methodist) publishes the following letter, giving a moving description of a massacre by the Florida Indians. The writer is Superintendent of the Alachua Mission on the Tallahasse District

"Dear Brother Capers,—I am ruined! White engaged in my labors in the Alachua mission, I received a letter bearing awful tidings. It informed me that the Indians had murdered my family! I set out for home, hoping that it might not prove as bad as the letter stated; but O my God, it is, if not even worse! My precious children Lorick, Pierce and Elizabeth, were killed and burned up in and Elizabeth, were killed and burned up in the house. My dear wife was shot, stabbed, and stamped, seemingly to death, in the yard. and stamped, seemingly to death, in the yard. But after the wretches went to pack up their plunder, she revived and crawled off from the scene of death to suffer a thousand deaths dur-ing the dreadful night which she spent alone by the side of a pond, bleeding at four bullet holes and more than half a dozen stabs—three deep gashes to the bone on her head, and three stabs through the ribs, besides a number of similar cuts and bruises. She is yet living—and O help me to pray that she may still live. My negroes lay dead all about the yard and woods, and my every thing else burned to ashes. Pray

My family was on a short visit to my father--law, for the purpose of having some supplies sent up from our plantation to our tem rary residence in the mission, and during this brief period the awful catastrophe took place. T. D. Peuripor."

# THE DECLINE OF LIFE.

There is an eventide in human life-a sea son when the eye becomes dim, and the strength decays, and when the winter of age begins to shed upon the human head its prophetic snows. It is the season of life to which the autumn is most analogous, and which it becomes, and much it would profit you, my elder readers, to mark the instruction which it brings. The spring and summer of our days are gone, and with them not only the joys they knew, but many of the friends who gave them. You have entered upon the antumn of your being. have entered upon the antumn of your being, and whatever may have been the profusion of your spring, or the warm temperament of your summer, there is yet a season of stillness and solitude which the beneficence of heaven af-

fords you, in which you may meditate upon the past, and prepare yourself for the mighty change which you may soon undergo.

It is now you may understand the magnificent language of Heaven—it mingles its voice with that of Revelation; it summons you in these hours when the leaves of the fall and the win-

ter is gathering to that evening study which the mercy of heaven has provided in the book of salvation. And while the shadowy valley opens, which leads to the abode of death, it speaks of that love which can comfort and save, and which can conduct to those green pastures and those still waters, where there is an eternal Spring for the children of God.

## RAPIDITY OF IDEAS IN DREAMS.

RAPIDITY OF IDEAS IN DREAMS.

Two friends agreed to go on a walking expedition, one of whom promised to call the other at an early hour the following morning. He did so, but in vain, as his friend fell asleep again. He then dreampt that his father put several questions to him as to the state of his health—was alarmed at his replies, and sent a messenger for a surgeon; that two medical gentlemen attended—put the usual questions, and ordered him a cold shower bath. He awoke with the shock, and found that his friend, awoke with the shock, and found that his friend. tired with waiting, had dashed a basinfull of cold water in his face. It was evident that what to the dreamer seemed the concluding circumstance was in truth the suggester of the whole series of ideal events. The mind had called up all this train of thoughtto account for the sen-sations produced by the water. Several dreams sations produced by the water. Several dreams illustrative of this point were related. There was something analogous to this in our waking hours. A single word would call up instantaneously a long series of bygone events, and in a reverie our fancies were often as ridiculous and as rapid in their passage through the mind as in a dream. Generally speaking, however, our waking thoughts succeed each other less rapidly than the ideas which make up our dreams. This might be accounted for in the dreams. This might be accounted for in the first place by the absence of sensations, and, secondly, by the absence of that "regulative faculty," which when awake we exercise over our thoughts. In sleep the flow of thought was as rapid and irregulator, as the motion of a machine without its regulator. machine without its regulator.

REPROOF OF SIN .- Lev. xix. 23. " I remem ber many years ago," says one, "being struck by a little incident in a parish where the minister, a man of most extraordinary Christian benignity, when in company with a clerical friend, rebuked in very plain terms one of his parishioners for gross i isbehavior on a recent ecasion. The reproof was so severe as to as tonish his friend, who declared that if he ad-dressed one of his flock in similar language, he should have expected an irreconcilable breach. The clergyman of the parish answered him with a gentle pat on the shoulder, and with a smile of Christian wisdom, 'Oh, my friend! when there is love in the heart, you may say

CHRIST THE MIGHTY GOD .- Is. ix. 6. When Mr. Job Otton, a dissenting minister at Shrews-bury, was preaching from Isaiah ix. 6, his more orthodox hearers, who had doubts of his belief in the divinity of Christ, were all attention, in the hope of hearing their pastor's real senti-ments. They were, however, disappointed; for when he came to the words, "The mighty God," all he said was, "The meaning of this I cannot tell, and how should I, when his name is called Wonderful?"

THE DIFFERENCE .- A Calvinist once heard an Arminian preach, and after service was ended, the latter demanded of the former to know how he was pleased. The Calvinist frankly acknowledged that he was not edified. I want to know, said the other, what could have been the reason? Did I not preach works and grace? Yes, said the Calvinist. And do you not believe in works and grace? Yes, I do. What then can be the difference said the other. Why, said the Calvinist, you said the other. Why, said the Calvinist, you place works at the bottom for the foundation, and grace for the top, as the consequence, whereas, I place grace at the bottom as the foundation, and works as the consequence. In other words, you make works the tree, and and other works, you make works the tree, and grace the fruit, whereas I make grace the tree, and works the fruit. Indeed, said the Arminian, I see no great difference in this, since we both embrace the essentials. All the difference, rejoined the Calvinist, is, that your house is built bottom upwards, and whether such a house is fit for residence, or will stand or full in the decisive day, you gan judge. in the decisive day, you can judge.
[Hartford Watchman.

MORAL COURAGE. - Who does not admire

the conduct of Messrs. Thome and Kimball, at the table of the governor of Antigua?
"Dinner," says their narrative, "being announced, we were hardly seated at the table when his excellency politely offered to drink a glass of Madeira wine with us. We begged glass of Madeira wine with us. We begged leave to decline the honor. In a short time he proposed a glass of Champagne; again we de-clined. 'Why, surely,' exclaimed the gover-nor, 'you must belong to the Temperance So-ciety.' 'Yes, sir, we do.' 'Is it possible: ciety." 'Yes, sir, we do.' 'Is it possible! But you will surely take a glass of liquor?' 'Your excellency must pardon us if we again decline the honor; we drink no wines.' This announcement of ultra Temperance principles excited no little surprise. Finding that our allegiance to cold water was not to be shaken, the governor condescended, at last, to meet us on middle ground, and drink his wine to our

This was acting manfully. A few such cases will lead kings and governors to dispense with wine at their tables. Such decision and boldness, in Temperance men, will give our cause a speedy triumph.

The Rook and the Starling.—That the Rook is the benefactor of mankind is now pretty generally known, and to the rook must be added the starling. The great usefulness of this bird is well known in some quarters, and the husbandman is not wise who permits rooks and starlings to be wantonly killed. We are under very great obligations to both these kinds under very great obligations to both these kinds of birds; and though the rook may sometimes take a few grains of corn, and the starling occasionally invite himself to a little fruit, yet their public services, in freeing the ground from vernin, which would, in spite of the efforts of man, go an increasing in supplemental forms. man, go on increasing in numbers, till famine would be the result, do entitle these pretty creatures to the kindest treatment. Let the farmer content himself with employing children to frighten away their friends when the seed is newly sown, or when the crop is approaching to maturity, but let the lives of the rook and starling be religiously spared .- London Paper.

The Sparrow and the Robin of this country serve the same purpose, and are the husband-man's best friends; yet with what wantonness and cruelty are they destroyed by those brave huntsmen, who think they have performed an exploit when they have shot one of these little harmless creatures.

PITCAIRN'S ISLAND .- The British frigate Actmo Captain Lord Edward Russell, which has lately re-turned to England, was for some time employed in visiting the South Sea Islands, and on the 11th Janu-ary, 1837, arrived at Pitcairu's Island, so well known ary, 1837, arrived at Pitcairn's Island, so well known as the place where the mutineers of the Bounty finally resorted, and the descendants of whom are now living there Immediately on our arrival, says a correspondent of the Hants Telegraph, several of the mattives came off in cances, dressed in the English style; they continue to live in the religious way in which they were brought up by John Adams, the last survivor of the matineers. The women, as well as the men, work in the yam fields, and are very industrious; there were ninety-two persons living on the island, three of whom were Englishmen, who had gone out there, and two of them, Messrs. Hill and Nobba. land, three of whom were Englishmen, who had gone out there, and wo of them, Messrs. Hill and Nobbs, kept school. They have an abundance of goats, fowls, pigs, plantains, yams, and sweet potatoes, and appear very happy and comfortable, not at all wishing to leave the island.—Alles. leave the island .- Atlas.

WHITEWASHING EXTRAORDINARY .- Rev. Mr. Williams, whose return to the South Seas, was included in the Herald, a few days ago, gives, in one of the effect proticed in the Herald, a few days ago, gives, in one of his narratives, a laughable account of the effect produced on the natives of one of the islands by a successful attempt which he made to convert the coral of their shores into lime. After having laughed at the process of burning, which they believed was to cook their coral for food, what was their astonishment when, in the moraing, they found the missionary's cottage glittering in the rising sun as white as snow! They danced, they sung, they shouted, they screamed for joy. The whole island was soon in commotion, They danced, they sung, they shouted, they screamed for joy. The whole island was soon in commotion, given up to wonder and curiosity. The bon ton immediately voted the whitewash a cosmetic and a kalyydor, and superlatively happy did many a swarthy coquette consider herself, could she but enhance her charms by a dab of the whitewash brush. And now party spirit ran high, as it will do in more civilized countries, as to who was or who was not ontitled to preference. One party urged their superior rank and riches; a second got the brush, and determined at all events to keep it; and a third to verturn the whole. events to keep it; and a third to overturn the whole, events to keep it; and a third to overturn the whole, that they might obtain some of the sweepings. They did not scruple to rob each other of the little share that some had been so happy as to procure. But soon new lime was prepared, and in a week, not a hut, a domestic utensil, a war-club, a garment, but what was white as snow, not an inhabitant but what lad his skin painted with the most grotesque figures; not a pig but what was similarly whitened; even mothers might be seen in over directing experient. not a pig but what was shollarly direction caparing mothers might be seen in every direction caparing with extravagant gestures, and yelling with delight at the superiority of their whitewashed infants. [English Paper.

A CARD.—The Subscriber would gratefully acknowledg the kinduces and liberality of the fifth Church and Society i Gloucester, who by the recent payment of One Handred Local Church, laws constituted her an Honorary Member of the American board, and also a Life Member of the Mess, Miss. Society by a contribution of Theirg Dollars. By those generous de nations we see they have not forgotten the words of the Lords Jesus, when he said, 'It is more blessed to give than treceive.' May they have zich experience of its truth, and it ways abound in every good word and work. MARY L. GALI Gioucester, Sands Bay, May 25, 1838.

A CARD.—The subscriber acknowledges with gratius the respect and liberality of the Ladies Association in We Brookfield, Ms. in a domation of Fifty Dollars, to constitution as honorary member of the American Board of Comm tield, Ms. in a donation of Fifty Dollars, to constitute it honorary member of the American Board of Commission Foreign Missions. May many a poor deluded r, write up and call them blessed." S. B. Gilbert. Inn., Me. May 29, 1838.

WARREN ACADEMY, WOBURN.

THE Summer Term in this Institution will begin, Monday, June 11. Miss Annette W. Hale is engaged as Preceptress. A limited number of pupils can be received into the family of the Principal, who will pay particular attention to their habits and morals.

Tuttoos per quarter, \$4.00, payable in advance.
REPERENCES.—Rev. Dr. Fay, and G. W. Warren, Esq. Charlestown—Rev. A. Pickett, Reading—Rev. Mr. Leavett, Bedford—Rev. J. Bennett and Dr. B. Cutter, Woburn.

A. K. HATHAWAY, Principal.

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